

The Literary Digest

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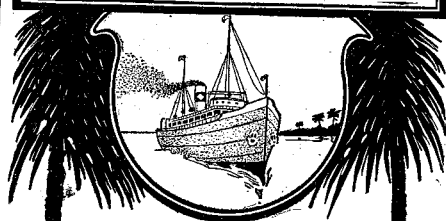
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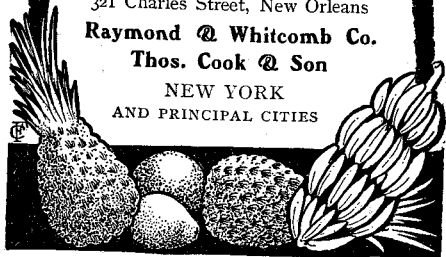
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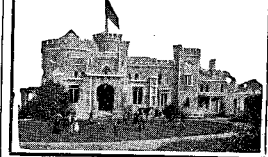
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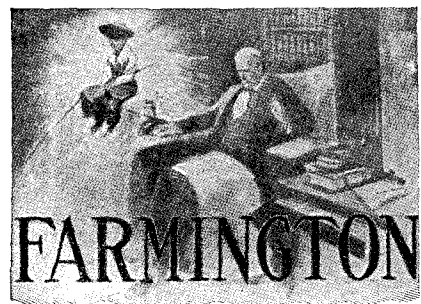
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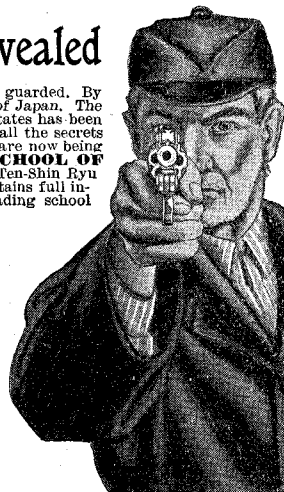
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The Literary Digest

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TOPICS OF THE DAY.

RUSSIAN REVOLUTIONARY PROSPECTS.

WHILE the Cossacks "may quench the flame for a time, they can not put out the fire," remarks the *Chicago News*, commenting upon the policy of bullets and bayonets that is meted out to the Russian strikers. The outbreak of the workingmen "may be controlled temporarily by force," observes the *Philadelphia Evening Telegraph*, similarly, "but it marks the beginning of that terrible convulsion through which nations pass in their advance toward civil and religious liberty." Our newspapers see great significance in the wide extent of the disorders, which spread south-eastward across European Russia from St. Petersburg to Moscow and Saratoff, on the Volga, and southwestward for a thousand miles along the western border of the empire, taking in Helsingfors, Reval, Kolpino, Dorpat, Riga, Mitau, Libau, Vilna, Kovno, Warsaw, Radom, and Lodz. Importance is also attached to the petitions for reforms and the protests against the St. Petersburg massacre of January 15 made by the St. Petersburg editors, the Economic Society, the Juridic Society, and the Council of the Polytechnic Institute in St. Petersburg, as proving, in connection with the zemstvo petition, that the exasperation with the present régime and the demand for a representative government pervade all classes. The *Philadelphia Ledger* believes that the revolution "seems fairly to have begun," and "altho it is not likely to gather much physical force until the army is ready to join it, still ultimate

success seems inevitable," and it adds: "The Revolution in France, which began with the calling of the States-General, took a year or two to gather headway; it may well be so in Russia."

The collection of revenue and the conscription of troops are expected to suffer severely from this upheaval; and the *New York World* thinks that if Nicholas "has any hopes of winning the struggle in the Far East, he must first make his peace with his own people," while the *New York Journal of Commerce* argues conversely that whatever policy Nicholas may adopt at home—whether more concessions, or more Cossacks—"the abandonment of the struggle in the Far East would seem to be an essential part of it." Reports are current that disaffection is rife in Kuropatkin's army, and that reservists in barracks in Russia or in trains bound for the front are decamping in large numbers with their rifles and equipments.

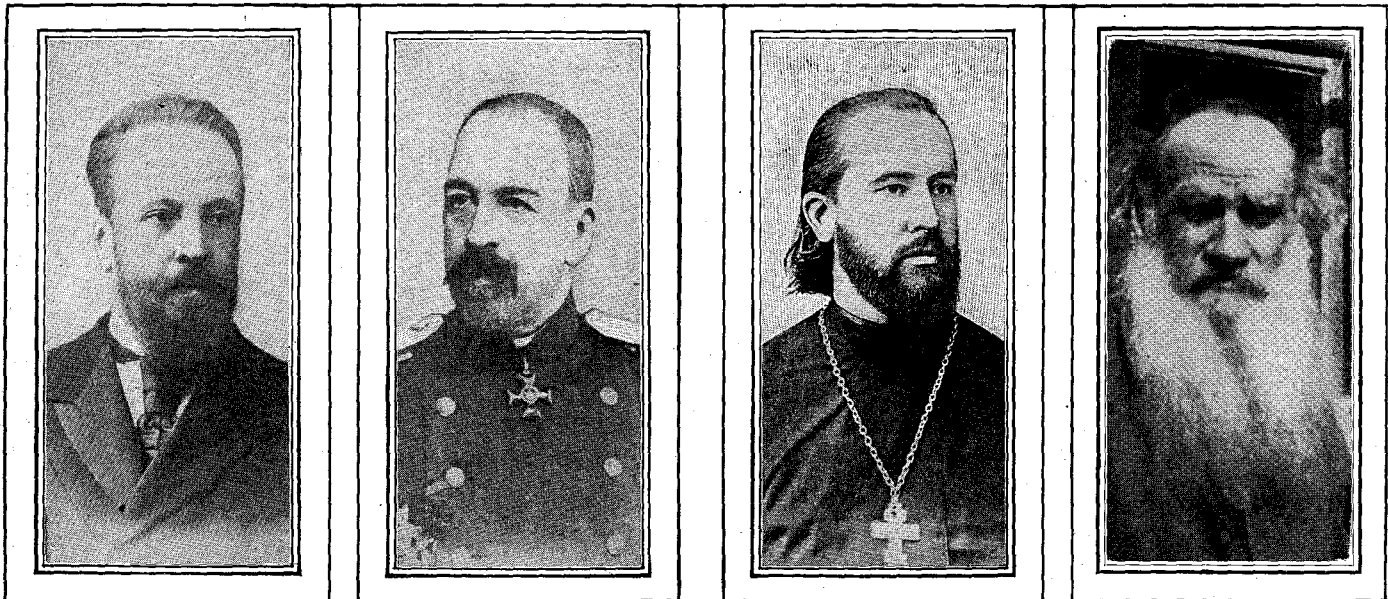
The *Brooklyn Eagle* expects to see Russia shorn of its disaffected provinces and "chastened, but ennobled." To quote:

"It is hardly possible to avert the dismemberment of the empire. The fires of revolt are burning, not merely in Moscow and St. Petersburg, not merely in camps and fleets, but in the provinces where the yoke has borne heavily on unwilling necks for centuries. In the various wars in which Russia has been embroiled in recent times she has conquered and taken over Poland, Finland, Moldavia, Wallachia, Armenia, and the Caucasian states as she had taken over Esthonia, Livonia, and Ingria, and these sections have been waiting the time when the yoke could be flung off and national liberty restored. In the East the plans for extension that began with the seizure of the Japanese island of Saghalien, and the pushing southward of the Siberian frontier, are doomed to failure. Japan, the new Power, will safeguard the integrity of the East Asian states, as the Powers uphold that of Europe, and as we have set ourselves to maintain the sovereignty of our fellow republics in the South.

"England sees hope in the massacre at St. Petersburg. Her own schemes of conquest, peaceful when possible, but none the less conquest, will thrive in the removal of her strongest foe. India will no longer require the watch at its northern frontiers, and England's influence in the regions below the Caspian will augment. Before the century ends the map of the Old World will have been made over. Even within a score of years we shall probably see a Poland delivered from its lord, a free and democratic Finland, a Turkey forced beyond the Bosphorus, a Japan whose sphere of influence has widened over the shores of China, a China, too, that is progressive and reformed, an India larger, more firmly united than the India of to-day, and, brooding over the ruins of her ancient empire, a Russia, chastened, but ennobled, a Russia whose people enjoy the liberty that is given to all the world besides, for it is only to those who strike for it that freedom is awarded."

If revolution comes, predicts the *Springfield Republican*, the world's sympathy may shift from the revolutionists to the Government. It argues thus:

"'It is the loneliest autocracy ever known,' is a remark made concerning the Government of Russia. Where, indeed, are its friends? At war with Japan, dreaded by China, hated even by the Turks, condemned by the immense bulk of Christendom, attacked by its own people at home, the Russian autocracy is most surely the loneliest Government on the face of the earth. East and West, at this moment, seem united in withholding from it the slightest sympathy, while among hundreds of millions throughout the world the Muscovite tyranny is an object of execration. Even where one would naturally look for some defense of the czardom at this time, as in Berlin, Vienna, and Paris, not a voice is raised in behalf of the autocracy. It must have some friends in the courts



SERGE WITTE.

Some regard him as the only man who can handle the present crisis. He says: "I am of no influence in the Administration."

PRINCE SVIATOPOLK-MIRSKI,

Russian Minister of the Interior; a man of liberal leanings. Much is expected from his influence within the Government.

The *Boston Herald* and the *New York American* print this as a portrait of

FATHER GOPON,
the Russian revolutionary leader.

COUNT LEO TOLSTOY,

Who counsels non-resistance, but whose liberal teachings have permeated Russian society.

REFORMERS WITHIN THE GOVERNMENT.

of the two kaisers, whose own empires, on their eastern boundaries, march with the frontier of Russia. But there the silence is profound. Throughout Germany and Austria, as well as France, England, and the United States, the popular heart has but one feeling, which is sympathy of the deepest character with revolution in almost any form in the land of the Czar.

"In the past popular movements against despotism have generally lost the sympathy of the more conservative classes of society through their excesses in attacks on life and property. Both in this country and in England public sympathy with the French Revolution was exceedingly strong until it fell under the guidance and control of the terrorists. So long as the overthrow of the old despotism, on the whole, was peaceful in its movement there was no strong popular revulsion of feeling against it outside of France. But when finally the Jacobins gained the mastery, slew the king, and began the reign of terror, the reaction abroad was tremendous. Edmund Burke, from the outset unsympathetic with the revolution, now attacked it with prodigious power, and to him more than

REFORMERS OUTSIDE THE GOVERNMENT.

to any other man was the English reaction due. In America, even, where the principle of democracy had already taken deep root, stories of the terror produced a profound impression and turned the people of property and social standing and also the federalist party almost in a mass against the revolutionary movement. The reaction abroad, particularly in England, proved to be most unfortunate, since it alined the country which should have been sympathetic with popular liberties alongside the European monarchical alliance for the restoration of the Bourbons, and thus inaugurated the great foreign wars.

"In Russia to-day it may not be possible to restrain the passions of people with the revolutionary ferment any more than it was possible to restrain the Jacobins of Paris. Men are human. It is, however, altogether likely that resorts to extreme measures of violence by the revolutionary leaders would tend to shock the conservative people of all countries and thus shatter that extraordinary body of world sentiment which now is so hostile to the existing order in the Russian Empire."



THE RING IS OUT.
—Maybell in the *Brooklyn Eagle*.



ROCKING THE BOAT.
—Spencer in the *Omaha World-Herald*.

ATTITUDE OF THE PEOPLE.



GRAND DUKE SERGE ALEXANDROVITCH.

Serge and Vladimir are thought to be practically in control of affairs, their influence dominating the Czar.



GRAND DUKE VLADIMIR,

Commanding the military in St. Petersburg, who says that "the people are unfit for a constitution, and there will be none given."



M. ZUERUFF,

One of the busiest men in Russia at present. He is director of the censorship.



GENERAL TREPOFF,

Who has been given command of the St. Petersburg police. "It may be proper to express the hope that no American insurance company is carrying a risk on his life," says the *Hartford Times*.

"SITTING ON THE SAFETY-VALVE."

THE loss of Port Arthur must seem a pretty small thing to the Czar just now.—*The Philadelphia Press*.

WHAT Russia needs most of all for immediate relief is a grand-duke famine.—*The Chicago Record-Herald*.

WE do not see just how Russia is going to be able to lay the blame on China this time.—*The Washington Post*.

RUSSIA may not think the yellow peril so terrible after a little further experience with the red peril.—*The Chicago News*.

ARE they trying at St. Petersburg to have the place appear nice and homelike to Stoessel when he comes?—*The Chicago News*.

IT has been some time since women and children were shot down in the streets of heathen Tokyo.—*The Philadelphia North American*.

RUSSIA's third fleet should take along the guns from the bourse esplanade so that the people at home would be safe.—*The Chicago News*.

THE Czar might have acknowledged the right of the people to petition for redress of grievances without paying any more attention to the grievances than the United States Senate does.—*The Detroit Free Press*.

THERE is only one high personage in Russia who is not worrying over the present situation. The Czarowitz Alexis continues to poke his fists into his eyes and coo in soft imperial indifference.—*The New York Evening Mail*.

WILL Poland one day come in on a "partition of Russia"?—*The New York Evening Mail*.

THE Little Father is little. There can be no further doubt of that.—*The Chicago Record-Herald*.

WHEN Stoessel gets home he may have to get out a search warrant to find the Czar.—*The New York American*.

IF Japan can not lick Russia alone, the appearances are that Russia will take hold and help.—*The Chicago News*.

WINTER sports in St. Petersburg include an exhibition of skating on thin ice by N. Romanoff.—*The New York American*.

IT daily grows more difficult for the Russian bureaucrats, in talking of the war, to tell where the front is.—*The Columbus Dispatch*.

THE Czar probably regrets now that he did not carry out any of his plans for going to the front with the army.—*The Washington Post*.

A REMARKABLE thing in connection with this Russian business is that everybody knew it was going to happen and everybody is surprised that it is happening.—*The Philadelphia North American*.

IT might be well for some of the subway experts to go over to Russia about now and submit sealed bids. The Czar would doubtless be glad to have some good, rapid tunneling done.—*The Chicago Record-Herald*.



"ALL THIS MUST PASS AWAY."

—Oppen in the *New York American*.



ANSWERED.

—Donahey in the *Cleveland Plain Dealer*.

ATTITUDE OF THE AUTOCRACY.



M. KOROLENKO,

M. PHILOSOPHOFF,

MME. TAFFY-LOKCHVITSNY,

M. OSTROGORSKY,

Popular Russian writers present at a reform banquet in St. Petersburg at which a resolution was adopted declaring against "the war into which the Government has dragged the nation without consideration of national opinion and interests," and demanding "free representation of the people, elected on the principle of equal rights and by secret ballot."

VOICES OF THE PEOPLE.

WAS THE PORT ARTHUR SURRENDER NEEDLESS?

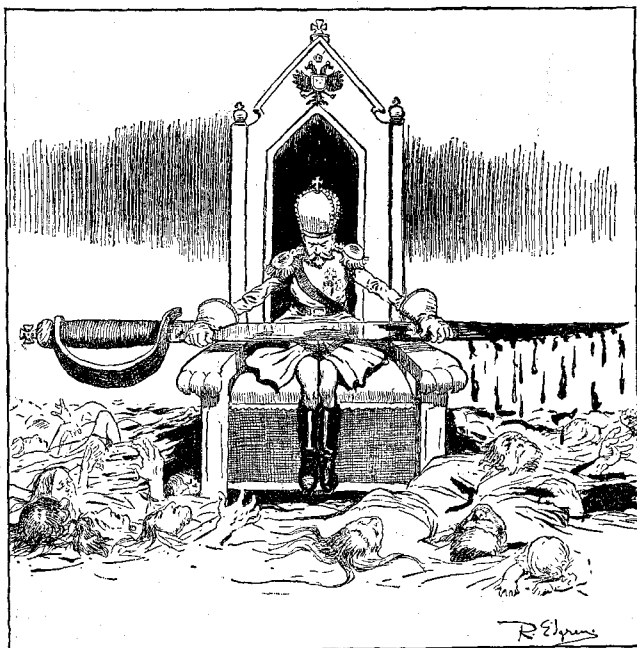
"It seems that Port Arthur was the tomb of nothing more than General Stoessel's reputation," says the *Detroit News*, in view of the reports that are being printed about the condition of the fortress when it was occupied by the Japanese. General Stoessel had been lauded as a hero of the first magnitude, and his plucky defense of Port Arthur was slated for a high place in world history. However, since correspondents have entered the surrendered fortress, for the first time since the siege began, they give a very different story from that which has appeared in the newspapers hitherto. The London *Telegraph's* correspondent, after surveying the second line of defenses, says it is scarcely credible that the Russians should have relinquished the positions. He adds that quantities of rifles, ammunition, and shells were thrown into the sea, and that the sufferings of the garrison from scarcity

of food were greatly exaggerated. Other correspondents concur in these statements. They say that the place could have held out much longer. Japanese officers are reported as saying that the troops were able and willing to fight on, and that the infantry loudly protested that the place had been given away. The correspondent of the London *Times* believes that "no more discreditable surrender is recorded in history," and he says:

"There were 25,000 able-bodied men, capable of making a sortie, hundreds of officers all well nourished, and plenty of ammunition, the largest magazine being untouched and full to the roof with all kinds of ammunition for naval guns.

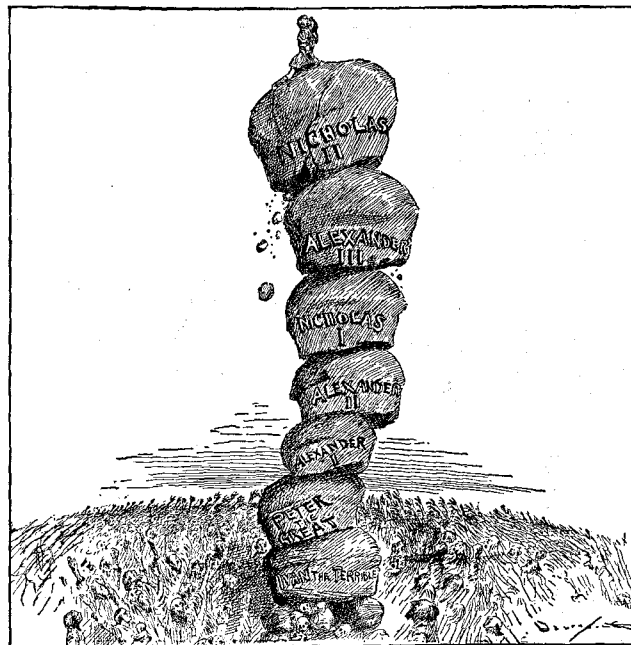
"There was, further, ample food for three months, even if no fresh supplies could be received, and, besides, the waters are teeming with fish. There was an abundance of wine and medical comforts and large quantities of fuel of all kinds.

"The stories that the Red Cross buildings were wrecked by the Japanese fire are admitted by reputable residents to have been



THE "LITTLE FATHER."

—Edgren in the *New York World*.



A TOTTERING THRONE.

—Davenport in the *New York Evening Mail*.

ATTITUDE OF NICHOLAS.

pure fabrications to excite sympathy. All accounts agree in condemning the majority of the officers, who feared the failure of comforts more than of ammunition, and agree that no man ever held a responsible command who less deserved the title of hero than General Stoessel."

At the surrender of Port Arthur, General Stoessel gave his parole, and he is returning to Russia, where he will be tried before a court-martial. "If Stoessel falls into disgrace," says the *Brooklyn Times*, "and possibly forfeits his life as a consequence of the surrender . . . he will have had one meed of satisfaction, as a soothing potion, and that is that he has been lauded as a hero times without number, and just escaped the laurel wreath by the failure of his courage at the most critical period of his life."

That Stoessel surrendered because the purpose of the defense had been accomplished, is the belief of the *New York Tribune*, which says:

"It was worth while for Russia to suffer that loss for the sake of what she gained or avoided losing elsewhere. If we consider that General Stoessel's duty and object were to detain General Nogi's army in the south, and thus deprive Marshal Oyama of its aid, we must see how great a service he rendered by his stubborn defense. Had Nogi's 100,000 men been free to join Oyama at Liao-Yang, Kuropatkin would probably have been completely crushed or captured, instead of being able to retire in good order to Mukden. If Stoessel thus saved Kuropatkin from destruction he did a great deed for Russia, which was amply worth doing. From that point of view Russia may regard the cost of Port Arthur as well expended."

ASPECTS OF THE SANTO DOMINGO PROTECTORATE.

THE news that a revolt is anticipated in Santo Domingo upon the announcement of our "fiscal protectorate" over the "republic" (considered in these columns last week) affords a sharp contrast to the reception of the same announcement in this country. Here a noticeable feature of the situation is the approval of President Roosevelt's course by many influential Democratic papers. Some of our Senators were oppressed by the fear that the President intended to carry the matter through without "the advice and consent of the Senate," but they were speedily relieved by the assurance that such is not the case. The Washington correspondent of the *New York World* (Dem.) insists that it was the President's original intention to "establish a protectorate by his own act," but he "completely backed down" when "a serious clash with the Senate" was threatened. *The Sun's* Washington man, however, learns at the State Department that "it had been the Administration's intention from the beginning to give the Senate the opportunity of approving or disapproving the agreement, which officials say they think is in the form of a protocol."

Few papers disapprove this extension of our authority to regulate Santo Domingo's troubled finances. "For one, we are heartily glad that the United States has taken hold of Santo Domingo," declares the *Richmond Times-Dispatch* (Dem.); and the *Brooklyn Citizen* (Dem.) believes that "public opinion in this country will undoubtedly approve." "An American protectorate will be a distinct gain for civilization," in the opinion of the *Philadelphia Record* (Dem.); and the *Jacksonville (Fla.) Times-Union* (Dem.) advises the other Latin-American governments to "hasten to make similar arrangements." Several other anti-imperialist papers, like the *New Orleans Picayune* (Dem.), the *Hartford Times* (Dem.), and the *Buffalo Express* (Rep.), comment on the bargain without adverse criticism.

"This means the end of Santo Domingo as an independent country," for "it is wholly improbable that the receivership will ever be given up by the United States Government," predicts the *Springfield Republican* (Ind.), and so think the *Pittsburg Post* (Dem.), the *Philadelphia Inquirer* (Rep.), and a number of other papers.

Objections to the Santo Domingo arrangement are heard from

the *New York World* (Dem.), *Herald* (Ind.), and *Evening Post* (Ind.). As *The Herald* surveys the possibility that we may proceed "to govern or possibly annex one or all of the black republics and the republics of Central and South America," it exclaims that "the vista is appalling!" *The World* is equally dismayed at the prospect of our becoming responsible for "foreign debts aggregating \$1,336,417,249" and "\$419,984,658 of domestic debts, billions of paper money and hundreds of millions due to foreign citizens and corporations for subsidies, damages, and other claims," and the prospect of undertaking to "keep order among nearly sixty million people, of mixed Spanish, Portuguese, Indian, and negro blood, divided among twenty sham republics which have had at least three hundred revolutions in eighty years."

Las Ultimas Noticias, of Santiago, Chile, reassures the South American republics which fear "Yankee imperialism" and "the absorption of the republics of South America by the colossus of the North" thus:

"The United States Government does not wish any territory of conquest, for the simple reason that it does not need more territory. One of the States alone, Texas, has all the climates of the world,



MORAL—DON'T BE TOO NOISY.

Your uncle is still reaching.

—Satterfield in the *Milwaukee Journal*.

can raise all of nature's products and make any kind of manufactured goods, and can itself supply all the necessities of the 80,000,000 inhabitants of the United States. Accordingly, liberty to Cuba was given as soon as she was in a position to manage her own affairs, and in like manner there is to-day in North America a very strong party which wishes to relinquish the Philippines, as they consider them a prejudicial element to national prosperity.

"The tendency of nations in modern times has decidedly changed, as they are not now after territorial expansion or conquest as a means of development. What the great nations desire is the control of markets, and to this end they bend all their energies.

"The battle-cry of the 'Americanists' will undoubtedly be intervention in extreme cases, to which President Roosevelt referred. With this intervention there will be manifested in colossal proportions the 'danger of the North,' which plays such an important part in their declamations.

"It is in our hands to avoid this intervention, but it is not a menace to the established governments which take part with pride in the concert of nations. That intervention refers only to those republics which are in a perpetual state of anarchy, which disregard international laws, which do not meet their monetary or other obligations, which have, in fact, done everything possible to lose their character as civilized nations.

"The countries which have established governments, which meet

their obligations and have due respect for foreign rights have nothing to fear from the United States.

"As a proof of this, there are the declarations which President Roosevelt made lately to one of the directors of this newspaper: 'It is regrettable,' he said, 'that all the South American republics do not have, like Chile, a suitable form of government, which might give guarantees and be able to inspire the respect of the whole world. Chile is a country which has known how to defend itself when attacked, and has never failed to meet its obligations. This we know, and we are, in consequence, drawn toward them. If all the South American countries would follow in the footsteps of Chile, we should have had no reason to regret the events which on several occasions have forced us to intervene actively in the policy of that part of our continent.'

"The above words of President Roosevelt perfectly show the spirit of his declarations in his message of yesterday. There is nothing in it, therefore, to disturb the real spirit of Americanism.

"The peril of the North' is only a myth if the South does not provoke the North with internal disturbances or violations of international law and break its word in financial matters."

AN ECONOMIC REVOLUTION.

JUDGE PETER S. GROSSCUP, of Chicago, presents in the February *McClure's* a new phase of the striking change from individual ownership of property to corporation control that has been in progress in this country during the last twenty-five years. This change has often been referred to as a fact by campaign orators and writers, but the listener or reader has usually been left to supply the proof from his own observation or experience. Judge Grosscup, however, finds his proof in the figures in the Census and Treasury Department reports. He finds, in brief, that in the last twenty-five years the population of the country has grown 50 per cent. and the general wealth of the country 60 per cent.; while the bank deposits (national, state, and savings) have grown 500 per cent. In 1880 the bank deposits amounted to a little over \$2,250,000,000; in 1904, to \$11,000,000,000. During the last campaign some of the Republican papers dwelt at great length upon the tremendous growth of bank deposits as proof of our soaring prosperity; Judge Grosscup dwells upon it as proof that our people are withdrawing their money from individual enterprises and placing it in the banks, which reinvest it in corporation securities. Thus the institution of private property, which, "more than any other secular agency, brought us to civilization," and on which "the world's republican institutions must continue to rest," is now undergoing "a strain never put on it before." Judge Grosscup says further:

"The effect of the corporation, under the prevailing policy of the free, go-as-you-please method of organization and management, has been to drive the bulk of our people, other than farmers, out of property ownership; and, if allowed to go on as at present, it will keep them out. When the individual proprietor of the past sells out his business to the corporation, he does not reinvest his capital in his old line of business. He puts it in the bank, or in some bond. When the workman has got together some savings, he does not become a proprietor or part proprietor. He spends it, or puts it in the bank. To men like these no kind of active investment, practically considered, is left open. The industries are now dominated by the corporation, and proprietorship in the corporation has come to be for those only who are experienced in corporate ways, or who are willing to take a chance at the corporate wheel. And thus it happens that, just at this moment, we are in the midst of a sweep of events that, unless arrested and turned to a different account, will transform this country from a nation whose property is within the proprietorship of the people at large, to a nation whose industrial property, so far as active proprietorship goes, will be largely in the hands of a few skilled or fortunate so-called captains of industry, and their lieutenants."

If this tendency is not stopped, we shall become "a nation of dependents," declares Judge Grosscup, and he would stop it by

federal control of corporations, the excision of stock-jobbing and water-logged concerns, and an employees' profit-sharing system. To quote:

"The transformation of the ownership of a country's industrial property, from its people generally to a few of its people only, reaches the bed-rock of social and moral forces on which alone the whole structure of republican institutions rests; for, under such conditions, instead of depending, each on himself and his own intelligence chiefly for success, the great bulk of our people, increasingly, will become dependents upon others. Those who possess investible means will come to rely solely upon the great financial institutions; and those who possess nothing but capacity for labor, upon the great organizations of labor. That is paternalism; paternalism in almost its final form; the paternalism that will eventually divide the country into two hostile camps, the camp of those who have, and the camp of those who have not; the paternalism that speedily descends into actual state socialism, or a dry-rotted citizenship as nerveless and squalid as state socialism.

"Here, then, in our own day, and at this early hour of the day, is the parting of the ways. Ahead lies the road to paternalism. To the left is the open road to state socialism. They look now like distinct ways, these two roads, over bogs and precipices all their own. But a little way ahead, within the distance that any clear eye can carry, the two roads meet. For let it not be forgotten by those who preach the so-called rights of 'industrial liberty,' that the out-and-out socialists and radical labor men are not the only influences that are pushing our country to the edge of the socialistic precipice. These have allies; and the ally on which they most rely, and justifiably rely, are just those men who, regardless of all considerations other than those of money and power greed, are launching the dishonest corporate contrivances that, under our existing corporation policy, obtain without hindrance the credit and sanction of the Government's great seal.

"It is only by a turn to the right, by what may seem to some a sharp turn, that our one safe pathway forward will be found. That way lies over high ground, *Individual Opportunity—the opportunity, actual as well as in theory, to each individual to participate in the proprietorship of the country.* That ground is, in its best and highest sense, republican ground. To gain that ground, the paramount problem is not how to stop the growth of property, and the building up of wealth; but how to manage it so that every species of property, like a healthful growing tree, will spread its roots deeply and widely in the soil of a popular proprietorship. The paramount problem is not how to crush, or hawk at, or hamper the corporation, merely because it is a corporation; but how to make this new form of property ownership a workable agent toward *repeopleing the proprietorship of the country's industries.*

"The first step in the solution of that problem is, that the Government obtain a full grasp of the whole subject-matter; and this, in my judgment, can adequately be done only by putting aside the five-and-forty bewildering state hands for the one great national hand.

"The second step, the step for which the first is taken, is to take care upon what kind of corporate proposal the Government's great seal is set—to cut out the stock-jobbing corporation; the water-logged corporation; the mere vision of visionaries; the labyrinthian corporation whose stock and bond issues are so purposely tangled that no mind, not an expert's, can follow their sinuosities. In short, to *regenerate the corporation.*

"The third step is to *open to the wage-earner of the country the road to proprietorship.* The basis of every successful enterprise is the command: Go forth, increase, and multiply; and to no enterprise can rightfully be denied the fruits of that command. But capital is not the sole thing that enters into enterprise. The skill that puts the ship together, or that subsequently pilots her, is not the sole thing. The men who drive the bolts and feed the fires contribute; and to them, as to the capitalist, and to the captains and lieutenants of industry, should go a part of the increment; not as gratuity, but as their proper allotment out of the combined forces that have made the enterprise successful. Of course, to make such partnership between capital and labor a thing that *ought* to be done is the work of the big hearts and big brains in the industrial field. But to make such partnership a thing that *can* be done is the work of those who shall recast and regenerate the country's corporation policy."

FEASIBILITY OF A SEA-LEVEL PANAMA CANAL.

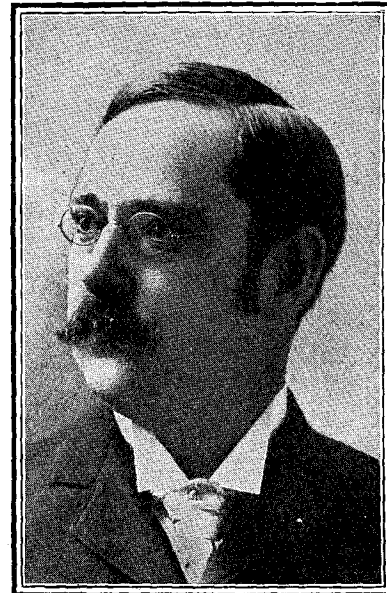
MR. BUNAU-VARILLA, the civil engineer who played such an important part in the Panama secession and the transfer of the canal rights to this country, presents in the January issue of *La Science au XX^e Siècle* a detailed argument in favor of building a high-level canal at Panama, with locks, and dredging it gradually down to sea-level. He thinks that this can be done without interrupting traffic, and argues that this method would give us the use of the canal some years earlier, while providing eventually for a sea-level waterway. Mr. John Barrett, our Minister to Panama, however, thinks that we should build the canal at sea-level at the start. He tells us in the February *Review of Reviews* that a sea-level canal at Panama can be built for only \$50,000,000 more than the original estimate for the high-level canal, and can be completed in ten years, which was the original estimate for the high-level waterway. Chief Engineer Wallace has been understood by our newspapers as saying that a sea-level canal would cost \$300,000,000 and take twenty years in construction, but Mr. Barrett desires "to call attention to the fact that Mr. Wallace has not yet advocated either a sea-level or a high-level canal, and has not yet submitted any final figures as to the cost or time of construction." He adds:

"These stories and criticisms emanate from the statement he made before the congressional committee, when they questioned him during their recent visit to the isthmus. If this official report, later on submitted to Congress, is carefully read, it will be noticed that he himself did not make any final estimate or express any decided views. He simply informed the committee what were the estimates and the conclusions for a sea-level canal that could be based on the figures of the former commission, respectively of \$300,000,000 and twenty years. It is due to the conservative character of Chief Engineer Wallace's methods to state that he will not commit himself on this point until he has made such complete investigations and experiments that he will be sure of his premises and his deductions."

A sea-level canal, Mr. Barrett points out, would save expense in operation and time in the passage of ships, minimize danger of interruption by floods, earthquakes, etc., and permit widening or deepening without putting the canal out of service. At the same time, he admits that "there is no doubt that the higher the level, the quicker will be the time and the less the cost of construction." Improvements in dredging machinery and methods, however, will

permit the completion of the sea-level canal by 1914 at a cost of \$250,000,000, including the \$50,000,000 paid to the French company and the Panama Government. Mr. Barrett's expectation that the sea-level route can be finished by 1914 is based upon the idea that the Gamboa dam on the Chagres River will provide enough power to light the canal brilliantly from end to end with electricity and permit the work to go on night and day. With regard to the cost, he says:

"From knowledge we have at hand, based upon experience with the old French machinery, steam-shovels, and transportation facilities in the central, or Culebra section, which presents the greatest difficulties and cost, it can be stated that this central section can be excavated, by the use of modern steam-shovels and machinery, for \$30,000,000 less than the estimate of the former canal commission! Carefully computed figures of cost per cubic yard of earth and rock demonstrate this saving beyond question. For instance, Chief Engineer Wallace has already made the remarkable record of reducing the expense per cubic yard of excavation of earth and loose rock in the Culebra section from 80 cents per cubic yard under the French *régime* (and a figure used by the former commission in its estimates) approximately to 50 cents per cubic yard, and it is not at all improbable that he will have this down to 40 cents when modern American steam-shovels and transportation facilities under experienced engineers are installed. Now, to this \$30,000,000 let us add \$20,000,000 saved on construction of other sections of the canal, and we can count upon the sum \$50,000,000 as a clear saving over the former estimates and rendered available for the construction of a sea-level canal. The estimate of the former commission also included \$50,000,000 which



CHIEF ENGINEER WALLACE,
Whose views on the cost and feasibility of a sea-level canal have been misunderstood.



LOOKING FOR SOMETHING SOFT TO FALL UPON.
—Warren in the New York Globe.



RUSSIA'S DANGEROUS PUZZLE—FIND A NAVAL BASE.
—Goldsmith in the Boston Herald.

BASE DESIGNS.

has been paid out in proportionate amounts to the French company and the Panama Government for property and franchises.

"If we now add this latter \$50,000,000 to the other \$50,000,000, we have a total of \$100,000,000, which, subtracted from the total former estimate of \$300,000,000, will make the actual *bona fide* cost of the sea-level canal only \$200,000,000. The estimate of the former commission for a high-level canal was \$200,000,000. If we subtract from that the \$50,000,000 paid proportionately to the French company and the Panama Government, we have \$150,000,000 as the actual *bona fide* cost of the high-level canal, or a difference between the two projects, in confirmation of my conclusion stated above, of only \$50,000,000. Of course, it may be maintained that there should be a corresponding deduction, on account of modern machines and methods, in the commission's estimates for a high-level canal, but the point I wish to make is that a sea-level waterway need not cost more than \$50,000,000 beyond the average amount which the American people have been educated to believe must be expended to have any kind of a canal, and which expenditure they have already ratified with enthusiasm. Considering the signal advantages to be gained by a sea-level canal, this additional amount will be readily approved by them, especially when they are convinced that the time required will not be too long."

DALLYING WITH THE ARBITRATION TREATIES.

THE President's critics have often declared that Congress might some time have to restrain him from plunging the country into war; but we believe that nobody ever predicted that either house of Congress would ever be found holding him back from an effort to involve the country in a peace movement. And now that the Senate appears in this picturesque rôle, some of the dailies are berating that dignified body roundly. The Senate is "meddlesome," "grasping after power," and "seeking always to encroach on the prerogatives of others," declares the *Chicago Tribune*; and the *New York Evening Post* accuses it of "treating a matter of universal import in the same spirit of ultraparochialism with which it considers the cause of the American beet or the fish-oil industry."

Two considerations, we are told, are influencing the Senate to delay ratification of the arbitration treaties with Great Britain, France, Germany, Italy, Spain, Portugal, and Switzerland. One is the idea that the treaties should be amended so as to provide that the President shall never enter into arbitration with another Power without the consent of the Senate, and the second consideration is the fear of the Southern Senators that the holders of repudiated Southern state bonds may be able, under these treaties, to sue for payment. The first consideration does not elicit much newspaper sympathy. "There is no danger," remarks the *Detroit News*, "that the national honor will be stained by giving the executive full power to pursue a policy of peace; to give to any one man the power to declare war, would be an entirely different question." As for the second consideration, assurance is given by the President, in a letter to Senator Cullom, and by ex-Secretary of State John W. Foster, in an article in the *New York Independent*, that there is nothing in it. Mr. Foster intimates that the bond-redemption scare was started by the Clan-Na-Gael, of Philadelphia, as a bugaboo to frighten the Southern Senators and defeat the arbitration treaty with Great Britain. He goes into a long argument to show that the idea has no foundation in fact, and, indeed, we have seen nothing but assertion in support of it. Most of the Southern press take no stock in the claim, but several of them remark that it might be well to allay all fear by inserting an amendment that will cover the case.

The President, however, is represented as being determined that the treaties shall be ratified in the exact form in which he sent them to the Senate. Holland, the New York correspondent of the *Philadelphia Press*, gives an interesting account of a conference between Senator Lodge, Senator Spooner, and President Roosevelt

in which the President's attitude is pretty clearly portrayed. To quote:

"The particular day does not matter, but upon a certain day the President had an important consultation with Senators Lodge, of Massachusetts, and Spooner, of Wisconsin.

"Senator Lodge put before the President not exactly tentatively, but as tho the plan had been perfectly formulated, certain proposed amendments to the various arbitration treaties now before the Senate. The President listened in amazement. There came over his face that grim, peculiar expression which those who have run counter to him can better picture to themselves than any words can do it. Senator Lodge's proposed amendments involved the adoption of shriveled or atrophied arbitration treaties. The proposition written out of diplomatic conventional language was simply this, that the United States agreed with Great Britain or Germany, or any of the nations that it will undertake hereafter to arbitrate upon certain items set forth in an original agreement, provided it is disposed thus to arbitrate.

"The President heard this proposed amendment and he simply said, 'I'll think it over.' The Senators did not need any hint from the President as to the conclusion to which he would come after thinking it over. The President seems to have thought it over for just about the length of time that he was in conference with Senators Lodge and Spooner. For making due allowance for the length of time required for correspondence to be transmitted from the White House to the Capitol, it is almost demonstrable that the President, immediately after the Senators departed, went to his writing-desk. He wrote two letters.

"One of them was addressed to Senator Lodge, not in his capacity as Senator, but as to one who had been for years a friend with whom some intimacy of correspondence was permitted.

"In that letter the President spoke with something of the earnestness, the conciseness, and hint of just indignation which were so strongly illustrated in the letter written to Judge Parker on the eve of the presidential campaign. It was a letter which, in the colloquialism of the Senate, might raise a blister. The President made it clear that he understood why these amendments were proposed. He knew that they had not been written to perfect or strengthen the arbitration treaties, but to bring to the Senate some increase of the power it has already obtained. The President declared that amendments like that would vitiate the treaties and he closed the letter in practically these words:

"If the committee adopts the amendments then I shall immediately withdraw all arbitration treaties from the Senate; and in doing that I shall write, for the information of the public, a letter which will set forth all the facts so that the public may understand why and how these international agreements were defeated."

"To Senator Spooner the President also wrote, evidently after he wrote to Senator Lodge, but before the ink of the Lodge letter was dry. The President reads well another language than that of books and understands another speech than that of tongue. He understood well enough Senator Spooner's relation to this proposition. It was a complacent rather than an initiative relation. Therefore the letter to Senator Spooner was more suave, gentler in its phraseology, but as clear and firm in its view as the letter to Senator Lodge.

"Upon the following morning Senator Cullom, chairman of the committee, thought it worth while to call at the White House. The kindly and shrewd Senator from Illinois appreciated to the full the situation as it had been developed and the grim humor that was in it. He said incidentally to the President, or at least is so reported to have said, that he thought he was safe in telling the President that he need not worry about the proposed Lodge amendments. The committee would not adopt them."

TOPICS IN BRIEF.

THERE is no beef trust. It says so itself.—*The Chicago Tribune*.

THE Carnegie peace palace at The Hague is to be erected close to the Bosch. They spell it with a "c" over there.—*The Washington Post*.

IT would be exceedingly unfortunate if Parker should lose the electoral vote of Louisiana after the brilliant fight he made last November.—*The Chicago Evening Post*.

PAUL DOUMER, who has been elected president of the French chamber of deputies, is a Republican. You could have told that he was a Republican by his getting elected.—*The Atlanta Journal (Dem.)*.

LETTERS AND ART.

RICHARD WAGNER'S LOVE-LETTERS.

A WORK of surpassing interest to music-lovers, and more especially to Wagner enthusiasts, has just made its appearance in Europe. It contains the letters of Richard Wagner to Mathilde Wesendonk, and is probably destined to occupy a distinguished place in the literature of the love affairs of genius. The famous romance of Balzac and Madame Hanska, which has been recalled in this connection, suggests some remarkable analogies. It is known that the beautiful Pole whom Balzac finally married was the source of inspiration of some of the novelist's greatest work. In like manner Mathilde Wesendonk exerted a charm over the great composer which urges him to some of his loftiest flights. She was the original of "Isolde." "It is entirely owing to you," he writes to her, "that I have been able to write 'Tristan,' and for this I shall thank you from the depths of my soul throughout all eternity." It was during his intimacy with Mathilde that he composed the "Nibelungen Ring." Each evening he would read over fragments of the manuscript to her, and play portions of the score for her. He seems to have placed reliance upon her taste, and sometimes altered his compositions at her suggestion.

As a result of his participation in the revolutionary movement of 1849, Wagner was obliged to leave Germany and to make his temporary home in Zurich. There he became acquainted with Mathilde Wesendonk, the wife of a rich German merchant. By degrees a strong friendship sprang up between the two. Wagner was about forty years old and Mathilde twenty-four. She was beautiful, endowed with artistic tastes, wrote verses, and was a passionate lover of music. Her husband, Otto Wesendonk, extended to Wagner and his wife a generous hospitality. The correspondence covers the period 1853-71.

The intense melancholy and pessimism of Wagner's temperament dominates this correspondence. "Your letter—how sad it makes me!"—is the opening sentence of the work, and seems to sound its key-note. "The demon leaves one of our hearts," he cries, "only to enter the other. How shall we conquer it?" A little later he writes:

"As tho still more were needed to add to my troubles, there is my wife's poor health. For two months I have expected daily the announcement of her sudden death. The doctor felt obliged to prepare me for this event. All around me breathes of death. Whether I turn to the past or future, sorrowful images meet my gaze, and life has lost all attraction for me.

"My child, I can now dream of but a single means of salvation, and that must come from the uttermost depths of my heart, not from any external cause. It has a name: peace! absolute appeasement of desire. Noble and worthy victory! To live for others will be our consolation."

Schopenhauer's influence over Wagner is marked. The name of the pessimist philosopher appears again and again in these letters. "My choice of reading," says Wagner, "is sufficiently limited. I am ever returning to my Schopenhauer, who, as I told him recently, in spite of his imperfections, leads me through the most wonderful labyrinth of ideas." He writes in October, 1858:

"My friend Schopenhauer says somewhere: 'It is much easier to point out the faults and errors in a work of genius than to give a clear and complete exposition of its value. For faults are things of a particular and determined nature, a circumstance which permits of them being perceived in their entirety, while, on the contrary, the distinct characteristic of a work of genius and that which constitutes its excellence are that it is fathomless and inexhaustible.' It is with the deepest conviction that I apply these words to your last letter. What seems to me faulty in it is perceived easily, and I could have named it immediately after its perusal. The depth, the beauty, the divine character of your letter is infinite and inexhaustible, so that I can but enjoy it, and may not describe it to you. To express to you what unique and efficacious

consolation it is for me to realize your purity and nobleness, would be impossible; its expression must be left to the future, to the supreme effort of my life. What outward shape it will take I can not indeed tell you, since that is a matter of destiny. . . . You know my life up to the day I met you, up to the day when you became mine. I have retired from the world which has become more and more hostile to my nature, without, however, breaking all the ties which bind me to it as an artist and a man without resources. I fled from the human species because contact with it was painful to me. I sought, with perseverance, solitude and a life of retirement, and yet I cherished with a growing intensity the hope of finding in a single heart, in some individuality, a refuge, a haven of salvation, where I should be received without reserve. By the laws of nature such hopes could be realized only by a loving woman. Even without discovering her, this became clear to my poet's intuition, and my greatest efforts but proved to me the impossibility of attaining my aim in any male friendship. But never did I believe that I should find happiness so complete, peace so absolute, as I have found in you. Once more I must repeat that you have had the courage to incur all the suffering that it is possible to incur in this world in order to be able to say to me, 'I love you!' This was my salvation; from this came the sacred calm which gave my life a new significance. But this goal could but be reached at the cost of great suffering, of all the torments of love. We have drained the chalice to the dregs. . . . And now that we have undergone all the torments, now when no pang has been spared us, there should dawn for us the higher life which we have merited by these difficult trials. In you it already shines with such reality and purity that I can not refrain from describing to you how it has already begun to appear in me. The world has been conquered: it has been overcome by our love, by our suffering."

When he writes of his music, Wagner expresses himself in unmeasured terms. "My theme becomes more interesting every day," he says in one letter, "since it is a question of results which could not possibly be reached by any one but myself. In effect, no other man has been a poet and musician in the same sense as I, and therefore I am able to obtain glimpses of things impossible to any other." Referring to "Tristan and Isolde," he says:

"Since yesterday I have been working on 'Tristan.' I am ever at the second act. Ah, what music that will be! I could toil all my life long at this music alone. Oh, this will be profound and beautiful! And the most sublime wonders become incarnate so easily in my idea! Never have I done anything equal to this. My existence is so absolutely bound up in this music that I do not want to know when it will be finished."

By the summer of 1859, the attachment between Wagner and Frau Wesendonk had become so distasteful both to Herr Wesendonk and to Wagner's own wife that the composer was compelled to leave Zurich. Seven years later Frau Wagner died. In 1870 Wagner married Cosima von Bülow.—*Translation made for THE LITERARY DIGEST.*

THE ART-IDEALS OF WATTS AND OF TOLSTOY.

A FUNDAMENTAL similarity between the artistic motives of G. F. Watts and of Tolstoy is discovered by Haldane Macfall, a writer in the London *Academy and Literature*. He writes:

"Both men began their artistic lives in a time of technical stress and change and war in the theories and aims of art. Both men accepted placidly the 'isms' of that day, triumphed each in the stronghold of his artistic parish, and, planting his standard on the topmost battlements, awoke to find that art was a greater and more majestic and more vital thing than the gabble of the studios and the laws of the critics—a greater activity, in fact, than what they themselves had thought it. Tolstoy recanted in his philosophic and powerful critical work 'What is Art?' and came at last very near the truth, tho not the whole truth. Watts recanted and also came near the truth, but still not the whole truth. . . ."

"Watts and Tolstoy reached the heights of technical beauty, looked down from the vantage of their mastery, and found that it

was not all—not enough. They both flung themselves with fiery zeal into the question of what lay beyond all this—the beautiful husk of art—and they both realized that art was something far more vast, far more wonderful than the exquisite technique which was their tool. Tolstoy went into a wrong road by confusing art with religion, and Watts into a road not quite so wrong by confusing the greatness of art with the greatness of the idea or subject—nevertheless, a greatness nearer the truth than mere beauty, as also was Tolstoy's, for in following their newly revealed aims both artists came nearer to the all-overwhelming fact that art is not the mere priggish joy of the cultured lover of the beautiful, but is a universal need of the human hunger and the human soul—that art is the interpretation of life through the emotions. But Watts's theory that great art should 'teach the mysteries of life and death' missed the fact that art's function is not to teach; it is far greater; it is to make one *feel*. In other words, art alone creates when it is so beautifully uttered that we sense the emotions of another's emotional experience, whereby we become enriched in experience of life—just as through speech we become enriched in experience of life through the thinking of others. And it is meet and right that if we wish to live the fullest life we should not only experience our own puny and limited adventures of living, but that we should hold out eager hands and open eager hearts to the emotions of the world; and, if we are not little mean souls, we shall, courage helping us, essay to know the tragedy and the pain and the agony of life as well as its more pleasant splendors and its more alluring mysteries, that we may thereby grope the deeper into life than did the beauty-seeking Greek, setting up pity and nobility and gentleness and the wiping away of tears as a part of our godhood so that beauty alone shall be but the carpet of our heavens."

THE BURIED TREASURES OF HERCULANEUM.

CHARLES WALDSTEIN, Slade Professor of Fine Art in Cambridge University, England, and formerly a director of the American school at Athens, has come to the United States to raise money and enlist public sympathy in behalf of a plan for the systematic excavation of Herculaneum. He declares that—in spite of newspaper despatches to the contrary—the Italian Government is entirely agreeable to his designs. The King of England and the Emperor of Germany, President Loubet and President Roosevelt, have all consented to serve on an international committee now in process of formation. During his stay in this country Professor Waldstein has lectured before influential audiences in the White House at Washington and in Mr. J. Pierpont Morgan's New York house. He outlines his plan of organization as follows:

"The work is to be carried out by an international staff of experts, but Italy, which possesses so many archaeological excavators and engineers of eminence—like Signori Boni, Lanciani, Orsi, Halbherr, Barnabei, and Milani—must have a predominant position in the work.

"Moreover, tho the provisional plan is to have an international committee as trustee of the fund, with power to appoint the international staff, the Italian Government will retain its sovereign rights in its own lands, and the work must be carried on in the spirit of its laws. The provisional plan is that, with the King of Italy as the head, the international committee shall contain as

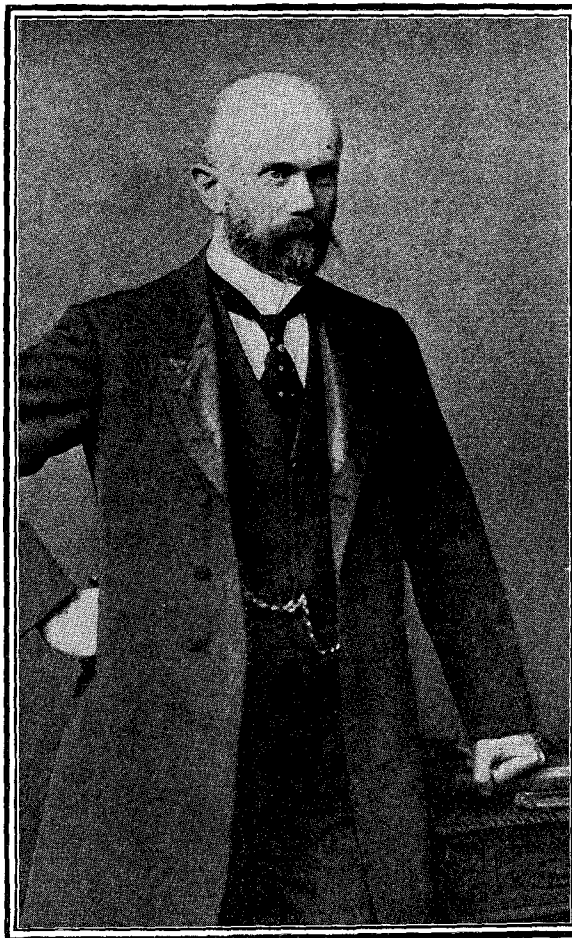
ex officio members the minister of public instruction, the director-general of Antiquities (Signor Fiorilli), and the Sindaco (mayor) of Naples. There will be one representative of each of the foreign nations."

"Pompeii and Herculaneum are no more alike, altho only eight miles apart, than Coney Island and Newport," says Professor Waldstein (as reported by the New York *Evening Post*). He is quoted further:

"The difference between the cities is that Pompeii, tho much influenced by Hellenic culture, was never a real center of Greek civilization, whereas Herculaneum, a distinctly Hellenic foundation, ever was a representative home of Greek art and literature, as the spasmodic excavations already made have shown. Pompeii was a purely commercial town; not a single manuscript has been found there; while at Herculaneum the unsystematic excavations of the past have yielded from one villa alone 1,750 papyri. Nearly all the perfect specimens of art, notably the bronzes, have come down to us in a most beautiful state of preservation from Herculaneum, and not from Pompeii.

"Besides this intrinsic difference between the two places, the eruption of 79 A.D. affected them very differently. Pompeii, standing on an eminence, was destroyed, but not completely covered by hot ashes, cinders, and pumice-stone. The objects of art as a result have either been modified, damaged, or destroyed. As the tops of the houses were visible after eruption, the inhabitants of the surrounding country returned to dig after treasures. Herculaneum, on the other hand, was covered by a torrent of liquid mud, a mixture of ashes and cinders with water. Almost instantaneously it was completely buried, and to a depth so great that its ancient works remained untouched.

"It is a widespread misapprehension, wholly without foundation, that Herculaneum is covered by solid lava. Geologists and archeologists are now agreed that the so-called *lava fangosa* is a friable material which can be worked by the excavator, and something that preserves exceptionally well the objects buried in it. The marble is not calcined, the wood not burned, the glass not melted, and the manuscripts not destroyed. The wonderful state of preservation of the bronzes in the Naples Museum gives evidence of this fact. Moreover, as Herculaneum was a favorite summer-resort of rich Romans, one of whose villas, supposed to be that of Piso, the rival of Cicero, has alone produced a rich harvest of works of art, we have reason to hope for a wealth of discovery which will outweigh in importance all that the chief cities of the ancient world have hitherto yielded."



PROF. CHARLES WALDSTEIN, OF CAMBRIDGE UNIVERSITY, Who is visiting this country in the interest of a plan for the systematic excavation of Herculaneum.

George M. Olcott, Professor of Archeology in Columbia University, points out (in an interview with a New York *Herald* reporter) the extraordinary difficulties presented by the proposed excavation. Pompeii, at the time of its disinterment, was covered only by a drift of ashes and volcanic substance. Over Herculaneum "there happens to be a large and thriving city—one might almost say two cities, for in addition to Resina, the town just over Herculaneum, there is Portici, which is so close that it is hard to say exactly where Resina stops and Portici begins—and part of Herculaneum lies under Portici." In Professor Olcott's opinion, the excavating committee would either have to buy the towns, as Rome bought the village in the case of the excavations at Delphi.

or, as has been suggested, make the excavations in the form of a giant tunnel. He says further:

"If Professor Waldstein be enabled to carry out his idea of excavating Herculaneum, the importance of the achievement can not even be estimated. Judging from the very small portion already excavated and the proportionately large results obtained in the way of rare and valuable treasures, the enormous expense of the undertaking would be repaid many times over. Of course, the United States and any other countries which might give their aid to the project would gain nothing except the glory of assisting the scientific researches of the world in general. But, you see, it is really a bigger issue than merely Herculaneum itself. If the King of Italy gives his consent to the excavations—and he is said to be sufficiently interested to do so—it will mark the beginning of a new era in the matter of Italian law and Italian prejudice. Hitherto, you know, they have not been willing to have outside Powers make any excavations on Italian soil.

"In his proposed magnificent undertaking Dr. Waldstein has the earnest and appreciative sympathy of the entire world of archeology, and indeed of all persons desiring the enlightenment which is accomplished by research. His work will be a noble one, and he is entitled to the thanks of the world."

MAXIM GORKI: THE MOUTHPIECE OF RUSSIAN REVOLT.

"A REFRESHING note of energy and courage, which is quite unique in Russian literature, sounds through the stories of Gorki," says Prince Peter Kropotkin, in a critical estimate of the novelist, rendered specially timely by Gorki's activity and imprisonment in connection with the present Russian uprising. Prince Kropotkin continues (in the *New York Independent*):

"His tramps are miserably poor, but they 'don't care.' They drink, but there is nothing among them nearly approaching the dark drunkenness of despair which we see in Levitoff. Even the most 'down-trodden' one of them, far from making a virtue of his helplessness, as Dostoyevsky's heroes always did, dreams of reforming the world and making it rich. He dreams of the moment when 'we, once "the poor," shall vanish, after having enriched the Cræsus with the richness of the spirit and the power of life' ('A Mistake').

"Gorki can not stand whining; he can not bear that self-castigation in which other Russian writers so much delight, which Turgenef's *sub-Hamlets* used to express so poetically, of which Dostoyevsky has made a virtue, and of which Russia offers such an infinite variety of examples. Gorki knows the type, but he has no pity for such men. 'What's all this talk about circumstances?' he makes 'Old Izerghil' say.

"Every one makes his own circumstances! I see all sorts of men—but the strong ones—where are they? There are fewer and fewer noble men!

"Gorki's favorite type is the 'rebel'—the man in full revolt against society, but at the same time a strong man, a power; and as he has found among the tramps with whom he has lived, at least the type in embryo, it is from this stratum of society that he takes his most interesting heroes.

"However, Gorki's rebel-tramp is not a Nietzsche, who ig-



MAXIM GORKI AND THE RUSSIAN WRITER ANDREYEV.

Gorki is one of the leaders of the Russian uprising, and was arrested a few days ago in Riga.

—the man who fights against those much stronger than himself. He seems to say: Why are not you, intellectuals, as truly 'individual,' as frankly rebellious against the society you criticize, and as strong as some of these submerged ones are?"

Prince Kropotkin goes on to show how Gorki voices the pessimism and idealism, the despair and the aspiration, of the Russian masses:

"Over and over again Gorki returns to the idea of the necessity of an ideal in the work of the novel-writer. He says:

"The cause of the present opinion (in Russian society) is the neglect of idealism. Those who have exiled from life all romanticism have stripped us so as to leave us quite naked; this is why we are so uninteresting to one another, and so disgusted with one another' ('A Mistake').

"And in 'The Reader' he develops his esthetic canons in full. He tells how one of his earliest productions, on its appearance in print, is read one night before a circle of friends. He receives many compliments for it, and, after leaving the house, is tramping along a deserted street, feeling for the first time in his existence the happiness of life, when a person, unknown to him, and whom he had not noticed among those present at the reading, overtakes him and begins to talk about the duties of the author. Says the stranger:

"You will agree with me that the duty of literature is to aid man in understanding himself, to raise his faith in himself, to develop his longing for truth; to combat what is bad in men; to find what is good in them, and to wake up in their souls shame, anger, courage—to do everything, in short, to render men strong in a noble sense of the word, and capable of inspiring their lives with the holy spirit of beauty. It seems to me, we need once more to have dreams, pretty creations of our fancy and visions, because the life we have built up is poor in color, is dim and dull. . . . Well, let us try—perhaps imagination will help a man to rise above the earth and find his true place on it, which he has lost."

"Nothing but every-day life, every-day life, only every-day people, every-day thoughts and events. When will you, then, speak of 'the rebel spirit,' of the necessity of a new birth of the spirit? Where is, then, the calling to the creation of a new life? the lessons of courage? the words which give wings to the soul?"

"Confess you don't know how to represent life, so that your pictures of it shall provoke in man a redemptive spirit of shame and a burning desire of creating new forms of life. . . . Can you accelerate the pulsation of life? Can you inspire it with energy, as others have done?"

"I see many intelligent men round about me, but few noble ones among them, and these few are broken and suffering souls. I don't know why it should be so, but so it is; the better the man, the cleaner and the more honest his soul, the less energy he has, the more he suffers, and the harder is his life. . . . But altho they

noues everything beyond his narrow egotism or imagines himself an 'overman'; the 'diseased ambition' of 'an intellectual' is required to create the true Nietzsche type. In Gorki's tramps, as in his women of the lowest class, there are flashes of greatness of character and a simplicity which is incompatible with the superman's self-conceit. He does not idealize them so as to make of them real heroes; that would be too untrue to life: the tramp is still a defeated being. But he shows how, among these men, owing to an inner consciousness of strength, there are moments of greatness, even tho that inner force be not strong enough to make out of Orloff (in 'The Orloffs') or Iliyá (in 'The Three') a real power, a real hero

suffer so much from feeling the want of something better, they have not the force to create it."

"One thing more, Can you awake in man a laughter full of the joy of life, and at the same time elevating to the soul? Look—men have quite forgotten good, wholesome laughter!"

"The sense of life is not in self-satisfaction, after all; man is better than that. The sense of life is in the beauty and the force of striving toward some aim; every moment of being ought to have its higher aim. Wrath, hatred, shame, loathing, and, finally, a grim despair—these are the levers by means of which you may destroy everything on earth. What can you do to awake a thirst for life, when you only whine, sigh, moan, or coolly point out to man that he is nothing but dust?"

"Oh, for a man, firm and loving, with a burning heart and a powerful, all-embracing mind. In the stuffy atmosphere of shameful silence, his prophetic words would resound like a tocsin, and perhaps the mean souls of the living dead would shiver!"

In the literature of all nations, says Prince Kropotkin, including the short stories of Guy de Maupassant and Bret Harte, "there are few things in which such a fine analysis of complicated and struggling human feelings is given, such interesting, original, and new pictures are so well depicted, and human psychology is so admirably interwoven with a background of nature," as in the stories of Gorki. He has found at last "that happy combination of realism with idealism for which the Russian folk-novelists have been striving for so many years."

SIR LESLIE STEPHEN ON DISRAELI'S NOVELS.

DURING the closing weeks of 1904 the centennial of Benjamin Disraeli's birth was marked by the appearance of a new edition of his novels. Even more recently his name has enjoyed effective advertising through the discovery of an unfinished novel from his pen, and through the purchase of this fragment of a story, as announced by the *New York Times*, at the very unusual price of a dollar a word.

It is well known that Disraeli made his writing entirely secondary to his political career. In this connection it is interesting to note that so unsentimental and practical a critic as the late Sir Leslie Stephen (in his "Hours in a Library," of which an American edition now appears) has recorded his impulse to "lament the degradation of a promising novelist into a prime minister," and to "wish that Disraeli's brilliant literary ability had been allowed to ripen undisturbed by all the worries and distractions of parliamentary existence."

To the matter-of-fact person, says Sir Leslie, Disraeli's novels must be a standing offense, so imperceptibly does the author's attitude change from the serious to the ironical. Even the professional critic, he says, finds this characteristic bewildering. We read:

"He [Disraeli] has moments of obvious seriousness; at frequent intervals comes a flash of downright sarcasm, as unmistakable in its meaning as the cut of a whip across your face; and elsewhere we have passages which aim unmistakably, and sometimes with unmistakable success, at rhetorical excellence. But, between the two, there is a wide field where we may interpret his meaning as we please. The philosophical theory may imply a genuine belief, or may be a mere bit of conventional filling in, or perhaps a parody of his friends or himself. The gorgeous passages may be intentionally overcolored, or may really represent his most sincere taste. His homage may be genuine or a biting mockery. His extravagances are kept precisely at such a pitch that it is equally fair to argue that a satirist must have meant them to be absurd, or to argue only that he would have seen their absurdity in anybody else. The unfortunate critic finds himself in a position analogous to that of the suitors in 'The Merchant of Venice.' He may blunder grievously, whatever alternative he selects. If he pronounces a passage to be pure gold, it may turn out to be merely the mask of a bitter sneer; or he may declare it to be ingenious burlesque when put forward in the most serious earnest; or may ridicule it as overstrained bombast, and find that it was never meant to be anything else. . . . Delight in blending the pathetic with the ludicrous is the characteristic of the true humorist. Disraeli is not exactly a humorist, but something for which the rough

nomenclature of critics has not yet provided a distinctive name. His pathos is not sufficiently tender, nor his laughter quite genial enough. The quality which results is homologous to, tho not identical with, genuine humor: for the smile we must substitute a sneer, and the element which enters into combination with the satire is something more distantly allied to poetical unction than to glittering rhetoric. The Disraelian irony thus compounded is hitherto a unique product of intellectual chemistry."

Of another peculiarity of Disraeli's novels Sir Leslie writes as follows:

"In some writers we may learn the age of the author by the age of his hero. A novelist who adopts the common practise of painting from himself naturally finds out the merits of middle age in his later works. But in every one of Disraeli's works, from 'Vivian Grey' to 'Lothair,' the central figure is a youth, who is frequently a statesman at school, and astonishes the world before he has reached his majority. . . . The exuberant buoyancy of his youthful heroes gives a certain contagious charm to Disraeli's pages, which is attractive even when verging upon extravagance. . . . If at bottom his heroes are rather eccentric than original, they have at least a righteous hatred of all bores and Philistines, and despise orthodoxy, political economy, and sound information generally. They can provide you with new theories of politics and history, as easily as Mercutio could pour out a string of similes; and we have scarcely the heart to ask whether this vivacious ebullition implies the process of fermentation by which a powerful mind clears its crude ideas, or only an imitation of the process by which superlative cleverness apes true genius."

No one can ever accuse Disraeli of want of audacity, remarks Sir Leslie. "He does not, like weaker men, shrink from introducing men of genius because he is afraid that he will not be able to make them talk in character; and when, in 'Venetia,' he introduces Byron and Shelley, he is kind enough to write poetry for them, which produces as great an effect as the original."

Of the novelist's treatment of love as art material we read:

"All Disraeli's passionate lovers—and they are very passionate—are provided with fitting scenery. . . . Everywhere we make love in gilded palaces, to born princesses in gorgeous apparel; terraced gardens, with springing fountains and antique statues, are in the background; or at least an ancestral castle, with long galleries filled with the armor borne by our ancestors to the Holy Land, rises in cheery state, waiting to be restored on a scale of unprecedented magnificence by the dower of our affianced brides. And, of course, the passion is suitable to such accessories. 'There is no love but at first sight,' says Disraeli; and, indeed, love at first sight is alone natural to such beings, on whom beauty and talent have been poured out as lavishly as wealth, and who need never condescend to thoughts of their natural needs. It is the love of Romeo and Juliet amid the gardens of Verona; or rather the love of Aladdin of the wondrous lamp for some incomparable beauty, deserving to be enshrined in a palace erected by the hands of geni. The passion of the lover must be vivid and splendid enough to stand out worthily against so gorgeous a background; and it must flash and glitter and dazzle our commonplace intellects."

Disraeli's style, says Sir Leslie, "has a kind of metallic glitter, brilliant, sparkling with numerous flashes of wit and fancy, and never wanting in sharpness of effect, tho it may be deficient in delicacy."

NOTES.

MR. HENRY JAMES recently delivered an address on "The Lesson of Balzac," before the Contemporary Club, Philadelphia. Altho the famous American novelist is sixty-one years of age, this is said to be the only occasion upon which he has ever spoken from a public platform.

FROM statistics recently compiled by Mr. Horace White, it appears that Mr. Andrew Carnegie's benefactions in the form of public libraries have already amounted to the tremendous sum of \$30,325,240. Of this amount \$29,094,080 has been given to the United States, where there are now 619 towns containing Carnegie libraries.

The Bookman's January list of the six best-selling books of the previous month is as follows:

1. The Masquerader.—Thurston.
2. Beverly of Graustark.—McCutcheon.
3. The Sea Wolf.—London.
4. The Prodigal Son.—Caine.
5. The Affair at the Inn.—Wiggin.
6. The Undercurrent.—Grant.

SCIENCE AND INVENTION.

THE ART OF SHAMMING DISEASE.

IT would seem strange, at first sight, that the ingenuity of man should be expended on the simulation of disease. Those persons, however, who have become experts along this line are always seeking, not the disease itself or its symptoms, but some exemption or luxury supposed to be consequent upon it. We are told in an article on the subject contributed to *The Lancet* (London, January 7) that disease may be simulated to gain alms, to obtain admission to the comforts of a hospital, to escape military service, or even merely to attract public notice. Says the writer:

"Probably the commonest motive is the wish to obtain contributions from the charitable and thus to prevent the necessity for working, which is extremely distasteful to these professional beggars. Ulcers and paralysis are the usual forms in which this motive manifests itself. Fits of all kinds are, however, frequently simulated, especially fits of an epileptiform nature, and in cases where the malingerer has had opportunities of observing some one afflicted with epilepsy the resemblance to the true epileptic seizure may be extraordinarily great; the frothing of the mouth is usually brought about by means of a small piece of soap, the discovery of which in a 'patient's' mouth would, to say the least, cause the fits to be looked upon with grave suspicion. The fits are usually also rather overdone, and it is a common failing of the malingerer that he is not satisfied with a reasonable amount of disease."

Of the simulation of disease to obtain admission to a hospital, the writer says:

"This form of malingering is especially likely to be successful when there is some obvious lesion which may form a basis for the superstructure derived from the patient's imagination. In one case a young man a few years ago received a severe blow on the head and even now some irregularity can be detected on the skull. He describes attacks of Jacksonian epilepsy, and, as the lesion is situated over the motor area of the corresponding side of the body, he readily gains admission into a surgical ward. He will even agree to have an operation performed for the removal of the damaged portion of the cranial bone which is supposed to be causing his fits, tho' curiously he never has a satisfactory fit except when alone. His custom is to decline the operation when the day fixed for its performance arrives, and on leaving the hospital he attempts, generally successfully, to repeat the performance elsewhere. One of the most inveterate of these malingerers is, or rather was, a man who had a genuine paralysis of the left arm with some weakness of the leg on the same side.

"It is, however, in connection with the naval and military services that the art of malingery finds its chief exponents. Indeed, the word 'maligner' was first applied to the attempts of soldiers to evade arduous or unpleasant duty. . . . In the days when it was necessary for a soldier to bite off the end of the cartridge in loading his musket it was no uncommon event for a man to have one or more teeth extracted or filed down so as to obtain exemption."

How shall these frauds be detected? The task, it would appear, is not an easy one. Sometimes threats are successful, but even these may fail. Says the writer:

"The amount of pain and discomfort which malingerers are willing to endure to obtain their discharge is almost incredible, but the facts are well attested. A limb has been held in a fixed position for many months and not even the application of the actual cautery has sufficed to move it. Many men have chopped off some fingers and have claimed that it was an accident. Mental derangement of one sort or another is a favorite form of malingery, but the results usually resemble the popular or stage idea of insanity rather than the true products of mental alienation. It is not uncommon for the malingerer to combine two forms of insanity, and this may be of value in detection. Still, it is often very difficult to be certain that a patient is shamming. There are, however, some phenomena which can not be simulated. It is impossible for a sane man to imitate successfully the persistent insomnia which often occurs in the insane; the impostor can not put off sleep beyond the second or third day.

"Another frequent motive for malingering is to attract attention not for the purpose of obtaining money but merely to gain notice.

This motive is most frequently seen in young, unmarried women. The most common manifestation is to be found in the skin, where ulcers, bullæ, and other lesions suddenly appear. Simulated joint affections are also not rare, and there are many other forms. These cases merge imperceptibly into hysteria, and indeed in many hysteria is combined with the wish to deceive. It is not improbable that in some of these patients there is a certain degree of cutaneous anesthesia which renders the self-mutilation more easy of accomplishment. There are other causes for simulating disease or injury. Sometimes it is done to avoid punishment, sometimes to wreak vengeance on another person who is accused of having inflicted the injury. To obtain compensation for injury in a railway accident several lesions may be simulated, and especially those obscure and ill-defined conditions which have been attributed to 'spinal concussion.' These latter form a large and very important class, the detection of the fraud of which is often most difficult.

"The threat of the application of the actual cautery has cured paralysis, but cases have been recorded where malingerers have endured the cautery on several occasions. A man who simulated blindness was placed on the edge of a jetty and told to walk straight forward. He stepped out and fell into the water, for he knew that those who were testing him dared not let him drown. In another case, however, a man who seemed to have paralysis of an arm allowed the amputating knife to be placed close to it without flinching, but when thrown into the river he struck out with both arms and swam. A very useful method of detection is the suggesting of new signs and symptoms to the patient. The surgeon remarks—say in the case of a paralyzed arm—in the hearing of the malingerer that it is strange that the little finger is flexed, it ought to be straight. In all probability at the next visit the little finger will have assumed the suggested position. The more *outré* and irregular the fresh symptoms suggested by the surgeon the more definite is the detection. In general anesthesia we possess a valuable means of discriminating in certain cases between true and false paralysis or contractures. While the patient is just going under or recovering from anesthesia the 'paralyzed' limb may be seen to move freely. It is well always to remember the possibility of a disorder being feigned, especially when a strong motive exists, for by this vigilance cases may be detected which would otherwise escape notice. In the detection, however, of cases which we imagine to be examples of malingery it is important that no methods should be adopted which can do harm, should our supposition be groundless, for it is far better that many impostors should succeed than that one real sufferer should be condemned uselessly to undergo further pain. It is no more than a mistake to be deceived by a malingerer, it is almost a crime to deal harshly with one who is really afflicted with disease."

A FOGLESS TUNNEL.

THE fact that during a recent heavy fog in New York the air in the new Subway was perfectly clear is causing much joy among certain papers that predicted this result when the matter happened to be under discussion several years ago. Says *Engineering News*, which is one of the fortunate sheets entitled to say, "I told you so":

"At that time [December, 1897] a fight was being waged in New York City between the friends and enemies of the projected underground railway. Several heavy fogs caused serious delays in the elevated railway service and the lines of suburban travel, and *The Post* mildly remarked that 'it probably occurred to more than one of the belated passengers that the fog could not, in the case of an underground road, play such havoc with the time of busy people.'

"This chance remark attracted the attention of the *New York Sun* and *The Railroad Gazette*, both of which journals were at that time opposing the Rapid-Transit enterprise, and they waxed facetious over the ignorance of *The Post* editor, who supposed that the fog conditions would be any better in the tunnel than outside. They asked him how he proposed to keep the fog out of the tunnel, and some very wise members of the engineering profession wrote to *The Post* editor and explained to him how very much worse a fog might be in a tunnel than on the surface!

"In our editorial above referred to, after reviewing the contentions of the various parties as above, we gave some reasons for believing that fog would not be present in the tunnel of an underground road, even when it was thick in the streets above. We

printed also a letter from the chief engineer of the Boston Subway, showing that up to that time that subway had been free from fog when the city itself was wrapped in it.

"And now for the reason why we have rehearsed this bit of ancient history: On Tuesday, December 27, New York City was enveloped in the worst fog that has been known for years. No ocean or coasting steamers entered or left the harbor for a whole day. Even the Sound steamers remained tied up at their piers. Suburban trains were greatly hampered in their movements, and so were the trains on the elevated railways. Passengers descending from the street to the Subway platforms, however, emerged from a fog into a clear atmosphere. There was no sign of fog in the Subway, and every one took it quite as a matter of course that it should be absent there."

DIGGING OUT A MAMMOTH.

THE preservative effects of cold storage could not be better illustrated than by the carcasses of mammoths occasionally found in the ice or the frozen ground of Siberia, with flesh in as good condition as when the animals died, thousands of years ago. Extracts from the diary of a scientific man sent by the Russian authorities to superintend the removal of one of these monsters to a museum have been translated for the Smithsonian Institution and are quoted in *The Scientific American Supplement* (January 21). The writer, Dr. O. F. Herz, of the Imperial Academy of Sciences, started from St. Petersburg on May 3, 1901, reaching the vicinity of the mammoth in September. He found that the animal had already been partially uncovered by the natives, so that its flesh had begun to decay. He writes:

"As I did not personally see the Lamut, S. Tarabykin, who discovered the mammoth, I can only give the story of the find as told me by Yavlovski. The Lamut, while deer-hunting, was led to the discovery by finding a tusk a short distance above the real find. Upon the mammoth's head there was but one tusk, which the Lamut and two companions chopped out. As the latter afterward informed me, there was no trunk. At the end of August, 1900, all three repaired to Kolyma, where they sold the ivory to Yavlovski,

telling him of the discovery. The Cossack, being an intelligent man, investigated the find personally, procured small portions of the body as evidence, and reported to the police commissioner, who in turn informed the governor of the matter.

"September 11, 1901.—It was so warm to-day that the soil became loose and easily handled, and I was enabled to begin the work of excavation. The body lies in a cliff that faces east and extends for a mile in a semicircle. The mammoth is about sixty-seven yards back from the bank of the river. There is an upper stratum of earth, covered with moss. Beneath this is a mass of loam and earth mixed with stones, roots, pieces of wood, and lamellar plates of ice. Underneath this alluvial layer there is a vertical wall of ice, which stands free above the mammoth. Upon this supposed ice incline are huge shapeless masses of earth, evidently moved downward by the thawing of the ice as well as the water falling from the upper 'tiaga' or marshy forest at the top of the cliff. According to natives, the head of the mammoth was exposed two years ago by the breaking away of a mass of earth; the rest of the body in August, 1900.

"After taking some pictures, I began the excavation, and soon exposed the skull. To my great surprise I found well-preserved food fragments between the teeth, and this fact serves as proof that the animal died in this very position after a short death-struggle. I found the marks made by the Lamuts in removing the left tusk, but I could find no traces of the right one.

"At a depth of 27 inches we found the left foreleg, still covered with hair up to the humerus, notwithstanding that the epidermis had completely rotted. In a frozen condition we may succeed in getting it to St. Petersburg. The hair appears to consist of a yellowish-brown undercoat, 10 to 12 inches long, with a thick, bristle-like upper coat, rust-brown in color, about 4 to 5 inches long. The left foreleg is bent, so that it is evident that the mammoth tried to crawl out of the pit or crevice into which he probably fell, but apparently he was so badly injured by the fall that he could not free himself. Further excavation exposed the right hindleg, which had become turned almost horizontally under the abdomen. Upon the left hindleg I found portions of decayed flesh, in which the muscular bundles were easily discernible. The stench emitted by this extremity was almost unbearable.

"September 12.—After we removed the earth from under the left



SIDE VIEW OF THE MAMMOTH AFTER PARTIAL EXCAVATION.
Courtesy of *The Scientific American Supplement* (New York).



LEFT FOREFOOT OF THE MAMMOTH.
Courtesy of *The Scientific American Supplement* (New York).

leg, the thick underwool was exposed. Part fell out, but the remainder will be saved by bandages. The color may be described as roan. Five hoof-shaped blunt nails could also be seen at the end of the digits.

"Considerable ice was found in uncovering the right foreleg, from which most of the hair was missing. The leg was so placed as to indicate that the mammoth after falling had supported himself on this leg while attempting to step forward with the left one. We concluded that he had died while in this position, and that he had by no means been washed there by water from elsewhere."

The extracts from Herz's diary show that work on the animal was continued until the middle of October, a house being built over the carcass in which it was gradually dismembered and packed for shipment. Early in October M. Herz writes:

"October 3.—After removing the last layer of earth from the back, the remains of food in the stomach were exposed. The latter was badly de-

cayed, while the other organs, exposed later, were practically destroyed.

"October 4.—We removed the left shoulder-blade and part of the ribs, and then cleaned part of the stomach, which contained an immense quantity of food remnants. In the afternoon we severed the left foreleg.

"October 5.—To-day we skinned the left side and exposed several ribs, mostly well preserved. Then we skinned the head, of which parts were preserved. In the afternoon we removed the left shoulder, upon which we allowed the tendons and muscular fibers to remain. The flesh from under the shoulder, which is fibrous and marbled with fat, is dark red in color and looks as fresh as well frozen beef or horse meat. The dogs cleaned up whatever mammoth flesh was thrown to them. The skin on the left shoulder is three-quarters of an inch thick, and on the right side nine-tenths of an inch thick.

"The longest hair found came from the shoulders. It is ashy or pale blond in color, and is probably what has been erroneously called the mammoth mane."

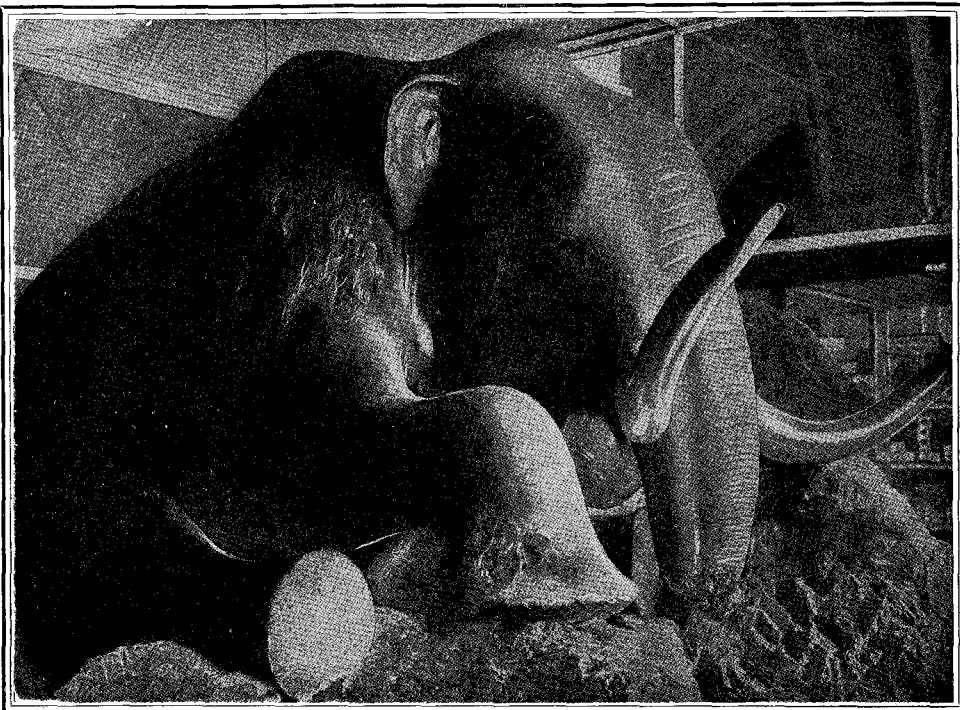
The last entry translated is dated October 11, and chronicles the packing of the last fragment of the monster. It is now in the St. Petersburg Museum, as shown in the illustration.

THE SOAP-TREE AND ITS USES.

THE soap-tree of Algeria, its uses, and the possibility of its cultivation in Europe or America, are the subjects treated in a recent report by Daniel S. Kidder, United States consul at Algiers. As printed in *The Daily Consular Reports* (Washington, January 17) his statement runs, in part, as follows:

"The soap-tree in Algeria appears to be a hybrid, and has characteristics quite different from those of any of the known varieties coming from India, Japan, China, and Central America, and it is superior to all in general usefulness. For this reason Dr. Trabut, director of the botanical services of the general government of Algeria, suggested the name of *Sapindus utilis*, which has been generally adopted.

"The *Sapindus utilis* is a large tree with a smooth, straight trunk. The plants reach to about 10 feet in height in the first two years, and begin to bear in six years; but the fruit production increases largely as the tree becomes older. The flowers are male and female, or hermaphrodite. The berry is round in appearance, but with a distinct keel like that of a walnut encircling it. It is, when fresh, smooth, shiny, and fleshy. When dried it is tough,



MAMMOTH FROM BERESOVKA IN THE ZOOLOGICAL MUSEUM IN ST. PETERSBURG, RECONSTRUCTED IN THE POSITION IN WHICH IT WAS FOUND.

Courtesy of *The Scientific American Supplement* (New York).

gummy, and translucent; the color varies from yellowish-green to brown. In size it varies from about half an inch to an inch in diameter. Dried, it weighs from one-eighth to one-quarter of an ounce. The seeds form about a third of the total weight. The tree, when fully grown, is from 40 to 50 feet tall and produces 200 pounds of fruit annually.

"Several varieties produced from seed have given poor results. The only practical method of reproduction is from cuttings. These cuttings should be planted in February in Algeria and countries with similar climate. They must be copiously watered during the summer.

"So far the cultivation of this tree in Algeria has been confined to the low-lying lands near the coast (the orange belt), but it is believed that it would endure a more severe climate. The only large plantation of these trees is that of M. Bertrand at his property of Boukandoura, about 18 miles from Algiers, covering some 150 acres; but there are many small plantations, and recently the cultivation of the tree is being largely undertaken.

"There are no important manufactures of soap-tree products in Algeria. The entire product of the plantation referred to above went last year to Germany. A good deal of the fruit is employed in its natural state, and many chemists produce specialties from it, such as 'saponine,' an excellent washing powder, 'sapindine,' a reputed hair wash, and many other articles for toilet purposes. Panama wood, which is extensively used in Europe for washing, contains on an average about 8 per cent. of saponine, while the dried fruit of the soap-tree contains fully 28 per cent. When freight is taken into consideration the difference can be easily estimated.

"The wood of the soap-tree is also valuable. It is fine-grained, takes a good polish, and is very suitable for furniture. The seed contains a considerable quantity of fine oil. It seems that the cultivation of this tree might be remunerative in California and in our Southern States."

ARE THERE TIDES ON THE GREAT LAKES?

THEORETICALLY, of course, there are tides in all bodies of water on the earth's surface, large or small. Even in the Great Lakes of this continent, however, we are assured by Clyde Potts, writing in *Engineering News*, these are entirely masked by fluctuations due to other causes, some of which are quite noticeable. Mr. Potts's communication was called forth by a recent paper read before the Western Society of Engineers by Mr. A. W. Shaw on the so-called tides of Lake Michigan. He says:

"There is undoubtedly a tide on Lake Michigan and on all the Great Lakes; for, as some old hydraulician has said, there is a tide in a tea-cup. The tides on the Great Lakes due to the moon may or may not be appreciable, but they are lost sight of in the other disturbances of the water-level, among which is the disturbance or fluctuation noted by Mr. Shaw. This fluctuation is undoubtedly due to a difference of barometric pressure at the extremities of the lake. The water in the lake acts as an evenly balanced scale and weighs the atmospheric pressure at each end (or side). Frequently preceding a heavy storm the self-registering water-gage recorded fluctuations of two feet or more coming in and going out as large tidal waves with a period between high and high, varying from twenty minutes to more than an hour. It was apparent that the elapsed time between high and high depended on at what points on the lake the barometric pressures created the wave. If the wave was created by a difference of pressure at points on the east and the west sides of the lake (approximately 90 miles), then the wave would travel across and back in a much shorter time than when set in motion by a difference of pressure at the north and south ends. The waves of duration of twenty minutes between high and high were probably waves traveling across the lake.

"It is really the same thing on a large scale as what would happen if we were to take an oblong basin of water and set a wave traveling lengthwise or crosswise by tilting motion. The geographical situation of Milwaukee is such that waves traveling the length of the lake would show on the record going south, and again going north in a less time than the next trip south.

"Lake Erie is much more interesting than Lake Michigan, for here the effect of the wind is added to the barometric pressure in producing violent fluctuations. Lake Erie lies in the direction of the prevailing winds and the variation, such as Mr. Shaw describes

as occurring at Chicago, has at Buffalo been more than 13 feet. This was unusual and was a rare combination of great difference of barometric pressure and heavy winds. One very interesting thing in connection with this great fluctuation on Lake Erie was that when the government gage at Buffalo began to show a rise, the government gage at the west end of the lake began to show a corresponding fall at almost the same instant.

"There are many interesting things in the hydraulics of the Great Lakes which will develop with the mass of information being collected by the United States Lake Survey."

Chemical Prediction.—The prize of success as a chemical prophet is held before the eyes of the young worker by an editorial writer in *The Engineering and Mining Journal*, who says:

"Chemical prediction finds many illustrations, not only in the field of carbon chemistry (where nice synthesis works out thousands of anticipated derivatives), but also in the history of the elements themselves. In the sixties, Mendeléeff predicted several unknowns, which subsequently appeared and were named, respectively, scandium (eka-boron), gallium (eka-aluminum), and germanium (eka-silicon). Mendeléeff's prediction regarding these three elements was correct to, say, 90 or 95 per cent. of the facts. But the opportunity for prediction is by no means exhausted. If any one wishes a good examination paper in comparative inorganic chemistry, let him predict the properties of the unknown, next in atomic weight order, namely, eka-manganese. It is below manganese, follows molybdenum and precedes ruthenium. Its atomic weight will be near, and below, 100. It should be a gray metal, possibly occurring both native and combined. It should have a specific gravity of a little over 9. It should have several stages of oxidation, the lower ones acting as bases (and possibly as reducers), and the higher as acids (and perhaps as oxidizers); and so the statement might be extended indefinitely. It is strange that no trace of this missing element has yet been recognized, tho the search has been conducted for nearly 40 years. Eka-manganese is only one of many waiting riddles in inorganic chemistry. Indeed there is room for 20 certainly, and perhaps 30, more unknown elements in the periodic sequence; but none offers a basis for prediction equal to that presented by eka-manganese."

SCIENCE BREVITIES.

IN 1880 the population of the United States was 50,155,783 and the number of telephones, according to an abstract of a recent census bulletin issued by the Government, of all kinds was 54,319, giving an average of 923 persons per telephone; the population of continental United States in 1902 is estimated at 78,576,436, and the number of telephones operated in that year was 2,315,297, giving an average of 34 persons per telephone.

THE statement recently quoted in these columns to the effect that the failure of Americans to receive any of the Nobel prizes is a proof of our lack of proficiency in experimental science is controverted by an editorial writer in *The National Geographic Magazine*, who says: "The reason is not lack of appreciation abroad of what we are doing in this country, but the neglect of Americans to apply for the prizes, owing to misunderstanding of the manner in which the awards are made. In the awarding of prizes only those persons are considered who are formally nominated as candidates by some institution, college, or scientific society of rank and character. Not a single American, we are informed, has yet been presented for consideration, and the impression abroad is that Americans are not interested in the prizes."

"A HORSE shod with metal shoes should not be driven rapidly on an asphalt pavement," says *Popular Mechanics*. "The heat produced will not only be painful to the horse, but may seriously injure him. One of our subscribers recently called to relate his experience in driving on asphalt pavement. He was riding horseback in company with a friend, when the two engaged in a friendly race. After they had gone about a mile, his friend's horse threw a shoe. Going back to the place the rider dismounted and picked up the shoe, which was so hot it not only severely blistered his hand, but did not cool so it could be taken up for several minutes. At each step the horse slips a little, and this constant rapid sliding of the metal shoe, under weight, upon the sand contained in the pavement, generated a high degree of heat."

A CURIOUS story of a race of Arctic giants is told by Captain Jensen of the cryolite bark *Silicon*, who has just returned to Philadelphia from a cruise in Greenland waters. Says *The New York Times* (December 25): "He tells of a race of giants seven, eight, and even nine feet tall, having their habitat in those far northern and practically inaccessible regions. Some of them visited the Eskimos and Danes at the mining settlement of Arsuck, a short distance from Ivigtut Bay. There was a legend of such a people among the Eskimos, but in recent generations none of them had been seen till these late visitors made their appearance. In color and contour of features they were like North American Indians; they had a language of their own, with no knowledge of the Eskimo dialects, and were obliged to express their meaning as well as they could by signs. Their tale was that they had been driven from their homes in the far interior by great storms and cold weather."

THE RELIGIOUS WORLD.

CAN THE CHURCH SURVIVE AS A "SOCIAL AND PHILANTHROPIC ORGANIZATION"?

THERE would seem to be a certain significance in the fact that two of our most widely circulated magazines—*Munsey's* and *The Cosmopolitan*—have recently published articles by women emphasizing the growing secularization of the church. In each case the writer approves the tendency and speculates as to its outcome. The article in *Munsey's* ("Every-day Church Work") is by Bertha Henry Smith, who propounds the question, Should the church concern itself with the bodily needs of the people, as well as their souls? and deals at some length with "the practical answer that is being given to this important question in the great American cities." She concludes:

"Dr. Rainsford says: 'Good, wholesome recreation is first cousin to religion. The refreshing of the body goes a long way toward giving the soul a chance.'

"Because it has become a purveyor of these things to its people, because it runs employment bureaus and loan associations, lodging-houses, wood-yards, and day-nurseries, the church has abandoned none of its dignity. Because it has directed its energies toward the 'uplifting of the whole man instead of a fraction of him,' it has lost no whit of its spiritual power.

"There are clergymen who say that one day the church will go back to its first and greatest mission, which is to preach. There are others with deeper wisdom and farther sight, who shake their heads and say, 'Never!'

The writer of the *Cosmopolitan* article ("Some Churches and their Problems") signs herself "A Minister's Wife," but attacks her subject in the spirit of the iconoclast. "The minister of to-day," she declares, "has no living message; the old theology has gone. . . . The religious belief of to-day is verily problematical. The theology of to-morrow is a greater conundrum. But the indications are that the church as a social and philanthropic organization will, in some modified form, survive." She continues:

"In the church of to-morrow will be found centered the varied forms of the social life of the community. Club-rooms, Christian Association rooms, and halls for various purposes will no longer be required. In a small city of from twenty to thirty thousand people, the duplication of churches and other buildings for public use, where the money must in each case come from about the same men, is in every case a drain upon the private resources that should be spent in providing extra comforts or even luxuries for the individual families. The member of the coming church will know no distinction between his church life and his ordinary pursuits. Whatever he now does, with a clear conscience, outside the church, and very likely many other things as well, he will then take into the church building. It will be the most cheerful, attractive place in town, always open, and the center of every kind of helpful influence.

"Men, women, and children will find their varied social and intellectual, as well as moral, wants not only provided for, but catered to. In short, the church will be what it ought to be, the hearthstone of the composite life of the community.

"This church of to-morrow will have no creed, save the simple one of service to humanity.

"Its pulpit will have become a platform, and its preachers will be more of a procession than they are now. . . . The platform work will be done by specialists, very much as is done in some of our universities to-day, these men being engaged for single addresses long in advance, and making a tour of the leading churches of the country. The Sundays when, for financial or other reasons, these men can not be secured, will find upon the platform the leading citizens of the town, who will discuss questions of public interest. And there will be many musical Sundays, when the people will get the uplift and inspiration which is so vital an element in living.

"To the church attendant of to-morrow the idea of the church being a one-time object of charity will be a revelation. He will call at the down-town office of its treasurer once a month and pay his church bill as readily, and as much as a matter of course, as he does his gas bill or his taxes."

"A very interesting mission for the church of the living God, the

church founded by Jesus Christ!" exclaims *The Baptist Commonwealth* (Philadelphia). The same paper comments further:

"The church as a human organization of any kind will die, and die very soon. It is not a human organization; it is a divine organization, with a divine life pulsating between the Head above and the members here on the earth. It is an organism which grows by divine power, to which the Lord adds those who are being saved. It exists preeminently to satisfy the deep spiritual hunger of man. It has no reason to exist as a charitable institution. It can not do that sort of work as economically or successfully as our charity organization societies and our state and city agencies. It can not expect to live as a place of amusement or instruction, for it can not compete in this direction with the concert-halls and the theater. The only hope of survival that the church has lies in the continuance of emphasis upon its spiritual mission. There it has no rival—there it is supreme. Whatever social work the church does is incidental; its future as well as its present mission is the salvation of men's souls."

THE FEMININE ELEMENT IN DEITY.

"THE most sacred and wonderful fact that the universe contains," says Mr. George Barlow, a writer in *The Contemporary Review* (January), is the fact that "womanhood, divine womanhood, forms a portion of Godhead." He goes on to point out that the idea of the "distinct and direct presence of the feminine nature in the Divinity," implied in the dual term, "Elohim," used in the Hebrew scriptures, and unmistakably indicated in the passage in the first chapter of Genesis, "So God [Elohim] created man in his own image; . . . male and female created he them," has lain at the root of much of the most important religious thinking of the world; and he reveals the immediate significance of his argument in the statement: "If God be a biune Being, asceticism and celibacy must be direct contraventions of His nature." To quote further:

"The teaching of Swedenborg upon these points was extraordinarily lucid and impressive. Tho he wrote so many years ago, he may almost be said to have combined in his rendering of the universe the truths of modern physiology and those expressed by St. Paul. Swedenborg is nothing if not physiological. He even anticipated some of the discoveries of modern science.

"Now as to divine dualism and the expression of divine dualism in angelic humanity, his view is in exact accord with the views held by the most thoughtful psychical teachers of to-day. He believed that at the head of the heavenly hierarchy there are two classes of angels, the spiritual and the celestial. The spiritual angels manifest knowledge in its highest embodiments. The celestial angels belong to a still loftier order and represent the highest incarnation of the love-principle. He also believed that marriage exists among angels as upon earth, and that the noblest attainable felicity was only to be reached through perfectly pure, and also perfectly passionate, conjugal—or, as he calls it, conjugal—love. In this he was exactly at one with Kingsley.

"A high, but inferior order of angels, Swedenborg thought, were unable to grasp the conjugal idea, and found happiness in the single or unwedded condition. To such a class many saints and mystics, both male and female, would belong. To them the more passionate class of angels would appear overardent. To the more loving group of beings, the other class would appear cold and defective. Each type of character would, in fact, repel and be misunderstood by the other. (This is exactly what happens among the corresponding types of human beings upon earth.)

"If Swedenborg and Charles Kingsley were right, it is clear that the whole of human life must be regarded from a new point of view. Human life becomes a thing no longer entirely separated from the spiritual life. It becomes an integral part of it. The soul is no longer to be looked upon as wholly distinct from the body. The flesh is no longer to be thought of as opposed to the spirit. Soul and body are developing together, harmoniously and by means of each other."

The saying of Jesus, "When they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven," would seem to argue in favor of celibacy as the highest state. But Mr. Barlow comments: "The very question

is as to what the angels of heaven are. They may, in some instances, as Kingsley believed, be continuing and consummating, with infinite joy, marriage-unions, the initial stages of which took place, and could only take place, upon earth. We can not conceive of the abandonment of any integral portion of our humanity, except as a definite and irretrievable loss." He continues:

"It is very curious and instructive to notice the way in which the instinct of the Roman Catholic Church has acted in the matter of the divine dualism—or perhaps it would be more correct to say, the instinct of a considerable portion of humanity acting through the Roman Church. There has evidently always been a deep feeling in the human race that the doctrine of the Fatherhood of God did not fully meet human needs or satisfy human yearning. Human beings, especially at moments of grief and anguish, crave for the sympathy, the gentleness, the tenderness of motherhood. This gentleness, tenderness, sympathy must in some way, men thought, be resident in the Divine Being. The Roman Church endeavored to meet the craving by enunciating the dogma of the Virgin Mother of God. This, without interfering with the doctrine of God the Father, introduced the attributes of feminine tenderness and sweetness into Divinity, or what was regarded and worshiped as Divinity. We know how, for century after century, the Southern nations, especially the women of the Southern nations, have found comfort and help through believing that their sorrows are sympathized with and their burdens shared by the tenderly loving heart of the Virgin. It is the same idea—the same inward pressure has produced it—the idea of the Divine Femininity.

"Frederick Robertson, in his sermon, 'On the Glory of the Virgin Mother,' touched upon this point. But he, being a Protestant, took another course. He recognized the necessity of seeking and finding the feminine element in Deity. But he asserted that it should be sought and found, not in the Virgin Mary, but in Christ, the softer and tenderer side of whose character provided us, he thought, with the needed blending of the feminine and the divine.

"Those who have studied the writings of Theodore Parker, the great American Theistic preacher, will remember that in his very beautiful prayers he always addressed God as the 'Father and Mother of the Universe.' He was much attached to his own mother, and those who have known what a mother's love may really mean will never be content without ascribing motherhood, and the tenderness of motherhood, to God."

Mr. Barlow feels that we are justified in inferring that the action of the divine Nature upon our own is in some sort a material action. "The phenomena which accompany what in religious circles is spoken of as 'conversion,' " he says, "are phenomena which, absolutely real and significant, proceed by definite laws, laws as definite as those which govern the action of electricity. There are, in fact, divine electrical currents, currents which impinge upon the soul-nerves of human beings in a recipient condition, and produce their unerring and wonderful results." He concludes:

"It is perfectly plain that if, with many deep spiritual thinkers, we are to hold that the tenderest and purest divine love-currents can only be communicated to humanity through the specially refined and delicate atomic structure of woman, she is lifted to a place in creation hitherto undreamed of, and becomes a being potentially of angelic importance and angelic attributes. I think that the world's best poetry not only confirms the theory, but in facts suggests and even proclaims it. I think the truth may be found implicit in Shelley's verses, in much of Swinburne's noblest poetry, in Mrs. Browning's poems, in the poems of Keats, of Hugo, and of many others. I think it was also conveyed in much of the more mystical and less clearly understood teaching of St. Paul. And I think the real obstacle to the full apprehension of the truth lies in the dulness, the petty jealousies, and the want of faith of woman herself.

"We may gather from all this how utterly foolish and futile the ascetic attempt to expel sex from the universe has been. It is far more probable that sex, sex in Deity, represented in the world of matter by the ceaseless interchange of electrical affinities, is the underlying fact upon which the whole cosmos reposes, than that sex is at any point absent from the universal scheme. Love, as Dante said, 'drives the sun and stars along.' If there were no such thing as sex—if the sex-element could be extirpated from the

universe—it is not unlikely that the whole immeasurable structure would collapse. We may be pretty confident that a universe containing no feminine life-vibrations would either be an impossible universe, or, if possible, it would be a universe of an inferior and degraded type.

"The most highly wrought and poetic natures do, in effect, combine the masculine and feminine attributes. Mere maleness is not a noble thing; it is a coarse and crude thing. From its unchecked action in the world all evil things have sprung: wars, greed, cruelty, injustice, falseness, corruption. Human history may, from the religious point of view, almost be regarded as a record of the long striving of the Holy Spirit, the divine feminine, to penetrate with its pure sunlight the gloom and darkness accruing from the lusts and wickedness of men."

RELIGIOUS STATISTICS FOR 1904.

VALUABLE statistics, showing the strength and recent growth of the American churches and of Protestant missionary societies throughout the world, have just been compiled by the Rev. Dr. H. K. Carroll and the Rev. Dr. D. L. Leonard. Dr. Carroll's figures, which appear in the latest of his annual summaries furnished to *The Christian Advocate* (New York) and are devoted to home conditions, disclose a net gain of all denominations during 1904 of 1,674 ministers, 2,310 churches, and 582,878 communicants. "The gains," as he points out, "are somewhat smaller than those reported a year ago; but the increase in communicants in the Roman Catholic Church has carried that denomination apparently beyond the ten million line." Among the other religious bodies it will be noted that the Lutherans lead in the ratio of growth, with a gain recorded as 73,856. Appended is the complete table, showing ministers, churches, communicants, and relative gains or decreases (*d*):

DENOMINATIONS.	SUMMARY FOR 1904.			NET GAINS FOR 1904.		
	Ministers.	Churches.	Communi- cants.	Ministers.	Churches.	Communi- cants.
Adventists (6 bodies)	1,590	2,424	92,418	34	47	2,942
Baptist (13 bodies)	35,713	52,001	5,150,815	176	469	85,040
Brethren (River) (3 bodies)	151	108	3,605	.....	.....	.....
Brethren (Plymouth) (4 bodies) .....	.....	314	6,661	.....	.....	.....
Catholics (8 bodies)	13,521	11,411	10,233,824	99	226	241,955
Catholic Apostolic	95	10	1,491	.....	.....	.....
Chinese Temples .....	.....	47	.....	.....	.....	.....
Christadelphians .....	.....	63	1,277	.....	.....	.....
Christian Connection	1,348	1,340	101,597	.....	.....	.....
Christian Catholic (Dowie)	104	110	40,000	.....	.....	.....
Christian Missionary Association	10	13	754	.....	.....	.....
Christian Scientists	1,222	611	66,022	104	52	5,739
Church of God (Winebrenna- rian)	460	580	38,000	.....	.....	.....
Church of the New Jerusalem	133	134	7,982	d10	d10	13
Communitarian Societies (6 bodies) .....	.....	22	3,084	.....	.....	.....
Congregationalists	6,127	5,970	667,951	56	79	7,551
Disciples of Christ	6,635	11,088	1,233,866	158	131	26,489
Dunkards (4 bodies)	3,258	1,125	114,194	27	d46	d1,000
Evangelical (2 bodies)	1,423	2,656	164,709	8	14	1,716
Friends (4 bodies)	1,445	1,075	117,665	91	d18	510
Friends of the Temple	4	340	.....	.....	.....	.....
German Evangelical Protestant	100	155	20,000	.....	.....	.....
German Evangelical Synod	945	1,213	209,791	.....	.....	.....
Jews (2 bodies)	301	570	143,000	.....	.....	.....
Latter-Day Saints (2 bodies)	1,560	1,338	343,250	35	14	1,178
Lutherans (22 bodies)	7,471	13,094	1,789,766	128	819	73,856
Swedish Evangelical Mission Covenant (Waldenstromians) ..	291	307	33,400	.....	.....	.....
Mennonites (12 bodies)	1,200	757	60,953	62	84	1,061
Methodists (17 bodies)	39,907	58,530	6,256,738	343	178	69,244
Moravians	130	116	16,327	3	1	232
Presbyterians (12 bodies)	12,658	15,801	1,697,697	265	349	36,175
Protestant Episcopal (2 bodies) ..	5,139	7,005	807,924	d11	138	25,381
Reformed (3 bodies)	1,994	2,528	401,001	75	47	10,423
Salvation Army	2,367	721	25,009	0	25	.....
Schwenkfeldians	3	7	600	.....	.....	294
Social Brethren	17	20	913	.....	.....	.....
Society for Ethical Culture .....	.....	4	1,500	.....	.....	.....
Spiritualists	334	45,030	.....	.....	.....	.....
Theosophical Society	69	2,431	.....	d1	.....	531
United Brethren (2 bodies)	2,385	4,483	273,200	17	d378	d6,914
Unitarians	555	450	71,000	25	4	.....
Universalists	727	869	54,000	d7	83	462
Independent Congregations	54	156	14,126	.....	.....	.....
Grand total in 1904	151,113	199,658	30,313,311	1,674	2,310	582,878
Grand total in 1903	149,439	197,348	29,730,433	1,707	3,276	889,734

Dr. Carroll makes a few observations in regard to the accuracy of his estimate of the present strength of the Christian Catholic body, the Christian Scientists, and the Latter-Day Saints. For several years, it seems, General Overseer Dowie has refused information as to the number of his followers, and the figures given in the table are based on reports that have appeared from time to time in *Leaves of Healing*, the organ of the movement. Dr. Carroll thinks that "the estimate of 40,000 communicants must be a maximum figure." The Christian Science statistics he regards as fairly accurate, but in this case also the task of collecting exact information was a difficult one, and was specially impeded by the fact that many members of the "mother church" in Boston are also members of other churches. The Mormon Church has probably several thousand more members than would appear from the table. "Yearly returns," says Dr. Carroll, "are received from the secretary of the Reorganized (or non-polygamous) Church, but inquiries for statistics of the Utah branch are unsatisfied. Full returns were gathered for the United States Census in 1890, but there is nothing later that is authoritative."

The following table shows the order of denominational families:

Denominational Families.	Rank in 1904.	Communi- cants.	Rank in 1890.	Communi- cants.
Catholic.....	1	10,233,824	1	6,257,871
Methodist.....	2	6,256,738	2	4,589,234
Baptist.....	3	5,150,815	3	3,717,999
Lutheran.....	4	1,789,766	5	1,231,072
Presbyterian.....	5	1,697,697	4	1,278,362
Episcopal.....	6	807,924	6	540,509
Reformed.....	7	401,001	7	399,458
Latter-Day Saints.....	8	343,250	9	166,125
United Brethren.....	9	273,200	8	225,281
Evangelical Bodies.....	10	164,709	10	133,313
Jewish.....	11	143,000	11	130,406
Friends.....	12	117,065	12	107,208
Dunkards.....	13	114,194	13	73,795
Adventists.....	14	92,418	14	60,491
Mennonites.....	15	60,953	15	41,541

Dr. Leonard's statistics are published in the January issue of *The Missionary Review of the World* (New York). They deal with missions to non-Christian and non-Protestant peoples during 1904, omitting work done in non-papal Europe, but covering that in behalf of Indians, Chinese, and Japanese in the United States. Of the fifty-five societies specified, twenty-eight are American. The total income of all the societies in 1904 was \$18,509,013, an increase of \$1,394,630, or about seven and one-half per cent. over the income of the same societies for the preceding year. The American societies report a total income of \$7,807,992. The figures show that this country supports 1,970 ordained missionaries, or, with laymen, wives, and unmarried women, a total force of 5,489; 22,593 native helpers; 9,936 stations and out-stations; and 8,066 missionary schools, with 301,170 scholars. The number of communicants added during the year is 56,306, making a total of 399,983.

These figures are pronounced "amazing" by *The Evangelical Messenger* (Cleveland), and *The Christian Endeavor World* (Boston) remarks: "It is encouraging to know that there are more Christians to-day, in proportion to the population, more students of the Bible, and more givers to missions than ever before." *The American Friend* (Philadelphia) comments:

"These figures can give at the best but a feeble idea of the state of religion in our country. They will impress every one with the fact that Roman Catholicism is a very mighty force, rapidly expanding. A church of 10,000,000 believers is impressive. But it is also a somewhat sublime fact that there are 188,247 Protestant churches in the towns and villages of our country, with more than 137,000 ministers, laboring to spread the truth and to increase righteousness, and that the year's work has added more than 340,000 persons to these Protestant churches. There have been no startling revivals, no great religious upheavals during these twelve months. It has rather been a year of slow growth, and the gain is probably a solid one. On the whole we may well thank God and take courage."

SCHIAPARELLI ON THE ASTRONOMY OF THE OLD TESTAMENT.

IN view of the problems raised by the Babel-Bible controversy, a recent book by the famous Milan astronomer, Giovanni Schiaparelli, entitled "*L'Astronomia nell' Antico Testamento*," is of exceptional interest; not because it makes any effort to harmonize the Scriptures and natural science, but because it gives the views of a savant of international reputation on the actual teachings of the Old Testament in reference to the heavens and the earth. These views are in substance as follows:

The idea of the world as entertained by the Hebrew writers shows that the picture of the earth and its surroundings was not unlike that of other peoples of antiquity. The earth is regarded as a rounded plane, which divides the universe into two parts. Above is the arch of the heavens, the extreme ends of which rest upon the earth; beneath it is the deep, the abyss. The distance from the heaven to the earth can not be measured, and the same is true of the expanse of the earth. The center of the earth is found in Palestine, especially in Jerusalem (Ezekiel v. 5), a view which was entertained by Dante. The Hebrews knew of the other peoples of the earth only to the extent of about 30 degrees. Beneath the earth were to be found the great masses of the waters, the sources of the seas. These are the lower waters in contrast with the upper, which are found above the firmament. Through openings and canals the subterranean waters come to the surface of the dry land and produce rivers and springs; and they are also connected with the seas and cause these to have the same height. In this way the Hebrews explain why the seas, altho rivers constantly empty into them, do not rise, and the fountains and springs do not dry up; "which explanation for its time was exceedingly thoughtful." In the depth of the abyss is Sheol, the abiding-place of the dead. Above the earth is the expanse of the firmament, firm and fixed as a mirror of metal (Job xxxviii. 18). It is a transparent vault, through which the light of the stars can be seen. On the sides above the firmament there is a second wall, which contains the receptacles of the rain, snow, and hail (Job xxxviii. 22). Beneath this space, on the same level with the earth and the sea, are the receptacles of the winds (Jeremiah x. 13; li. 16; Psalms xxxv. 7).

Above the firmament are the stars, and also the sun, which moves constantly around the earth, to rise at its accustomed place. Eclipses of the sun and moon are regarded as premonitions of divine wrath and punishments (Joel iii. 3-4; Amos viii. 9). Eclipses of the sun were exceedingly rare in Palestine, and in the times of Joel and Amos could be observed only on August 15, 831 B.C. and April 2, 824 B.C. Between 763 B.C. and the destruction of the first Temple there was no total eclipse of the sun in Palestine, so that Micah iii. 6 and Isaiah xlii. 4 can refer only to reports of earlier prophets.

Above the sun and the moon the stars are found. While the firmament is a fixed and firm vault, the starry heavens are compared with a tent curtain. As in the case of other peoples of antiquity, special groups of stars attracted particular attention, such as the big bear, Orion and the Pleiades. The totality of the stars is often called "the host of heaven." Only two planets are mentioned in the Old Testament, namely, Venus (Isaiah xiv. 12) and Saturn, which is doubtless referred to in Amos v. 26. Assyrian astrology, much to the credit of the Hebrews, was sharply antagonized by the prophets.

The Jewish division of time depended upon their astronomy. The Hebrew day began in the evening, in accordance with the universal custom of those nations that begin the month with the first appearance of the new moon. The division of the day into hours appears in a later period, and in the book of Daniel is found for the first time the word translated by the Vulgate *hora* (hour). The Hebrew year in the earliest times began in the fall; but already in 2 Kings (xi. 1) a new year in spring is mentioned. The Hebrew week of seven days is the same as that of the Babylonians, and is dependent on the phases of the moon, but not on the seven planets. The Sabbath is the only day that had a special name.

The theological and Biblical importance of these conclusions of the Milan savant are being eagerly utilized by the religious journals, especially as in general they are regarded as favoring a conservative conception of the Scriptures and their contents. In the

Leipsic *Kirchenzeitung* (No. 35) special emphasis is laid upon the fact that not one of these conclusions in any way antagonizes the idea of revelation in the Old Testament. Mythological and superstitious elements nowhere appear in the astronomical ideas of the Old-Testament writers; indeed, Israel's ideas on these subjects are superior even to those of the gifted East Indians. The Hebrews have religiously purer conceptions of nature and its phenomena than even the educated Greeks and Romans. Here, too, this journal claims, are seen the evidences of the providential guidance and education of Israel by Jehovah.—*Translations made for THE LITERARY DIGEST.*

RELIGIOUS IDEALS OF GREECE AND ISRAEL.

PROF. S. H. BUTCHER, in his recent book, "Harvard Lectures on Greek Subjects," emphasizes some striking divergences between the ideals of perfection represented by Greece and by Israel. These two nations, he premises, were alike in that each felt itself to be a peculiar people, marked off from the surrounding races "by the possession of intellectual or religious truths which determined the bent and meaning of its history." The influence by which both Jews and Greeks have acted on all after ages—an influence which has survived the outward forms of national existence—belongs, says Professor Butcher, to "the mysterious forces of the spirit." With both races, the first impulse toward national unity came through religion. "As the Hebrew prophets were charged with guarding the spiritual heritage of Israel, so the Pythian Apollo fostered the ideal of Hellenic character in religion, morality, and art." But beyond this the divergence begins. Of the Delphic religion Professor Butcher writes:

"Apollo was the familiar friend and counselor of the nation. He took into his keeping the civic life of Greece. Under Delphic supervision the colonial system was organized, and missionaries of Greek culture were settled in every land. . . . Apollo, moreover, was invested with all the gracious attributes of knowledge and artistic skill. He was the god of science, of art, of poetry; he presided at the games and festivals. . . . The Delphic priestess, seized and subdued by an apparently divine possession, lifted out of herself in transport, presents a contrast to the Hebrew prophet whose reason and senses remain undisturbed under the stress of inspiration."

The familiar attitude of the Greek toward his god presents, too, a strong contrast to "the distant and awful communion which the Hebrew prophets held with the Almighty." Of these prophets we read further:

"They never ceased to be the guardians of an ideal sentiment. Not that they merely reflected prevalent opinion. If in a sense they were the spokesmen of the nation, they became so only by combating the will and denouncing the vices of their fellow countrymen. Between prophets and people there was an unending conflict. We speak of the monotheism of the Jews; yet they were ever prone to idolatry, being recalled from it only by warning and disasters. We speak of their spiritual faculty; yet who more carnal than they?—lovers of pleasure, lovers of ease, lovers of money. Again and again they were saved from themselves only by their inspired teachers, by the austere voice of prophecy."

"There were moments when religion stood opposed—as one might think—to a larger patriotism; and the prophets had to bear the hard reproach of appearing anti-national. Jeremiah was cast into prison as a traitor. Two conflicting tendencies, as Renan has shown, were at work within Judaism: one, to mix with other nations and learn the ways of the world; the other, to shun all contact with alien civilizations—art, commerce, foreign alliances being regarded as so many dangers which might detach the people from their true allegiance. The first policy—that of expansion—was the policy of the kings; the second, the policy of the prophets. The attitude of the prophets toward outside movements and influences was one of extreme circumspection or distrust. But the narrower—we might be inclined to say the more illiberal view—was, after all, the truly national one. Once we grant that the peculiar mission of Israel was to guard the principle of monotheism, and that any premature attempt at expansion would have meant absorption into heathendom, it follows that the pursuit of secular aims and of

a many-sided development would have been for the nation the abandonment of her high calling."

The Greeks, on the other hand, had no such instinct of isolation, says Professor Butcher. Their racial impulse was rather to impose their culture and their religion upon surrounding nations, with the dim idea that the world was one day to be Hellenized. Speaking further of the contrast between the ideals of the two races, the author says:

"To the Hebrews it was committed to proclaim to mankind the one and supreme God, to keep alive His pure worship, to assert the inexorable moral law in a corrupt and heathen world. For the Greeks the paramount end was the perfection of the whole nature, the unfolding of every power and capacity, the complete equipment of the man and of the citizen for secular existence. The Hebrews had no achievement to show in the purely secular sphere of thought and conduct. They had no art if we except music—no science, no philosophy, no organized political life, no civic activity, no public spirit. In regard to plastic representation, they were pure iconoclasts; for idolatry was a danger near and menacing. The search for causes—the inspiring principle of the scientific spirit—was for them either an idle occupation of which man soon wearies, as in Ecclesiastes, or an encroachment on the rights of God. The discovery of a reign of law in nature, which to the Ionians of the sixth century B.C. seemed the highest function of the human intellect, was alien to the Hebrew mode of thought."

Professor Butcher qualifies the above statements by admitting that the Hebrews had the art of poetry; but they limited art almost entirely to the expression of religious emotion. With them "the epic, and the drama in its strict sense, are wanting." "We have not the laughter as well as the tears of humanity; no airy structures of the fancy; none of the playful ironies of existence; no half lights or subtle undertones; none of the rich variety of poetry in its graceful and intermediate forms." Another interesting contrast is brought out by the statement that "Greek poetry in its more serious forms is almost as deeply penetrated with theology as is Hebrew poetry with religion." The Hebrew poet, the author states, "seldom dares to dwell upon those problems touching the moral government of the world which exercised a grave fascination over the imaginative mind of Greece."

The Jewish ideal, we read, "simplified life by leaving half of it untouched." It remained for Greece "to make the earth a home," by developing the possibilities of "art, science, secular poetry, philosophy, political life, and social intercourse." Professor Butcher concludes: "Each people is at once the historical counterpart and the supplement of the other; each element, by contributing its own portion to our common Christianity, has added to the inalienable treasure of the world."

RELIGIOUS NOTES.

ARE we entering upon a new age of cathedral building? asks the *New York Tribune*. Not long ago it was announced that \$750,000 had become available for work on the new cathedral of St. John the Divine; it is a matter of months only since the great Roman Catholic Cathedral of Westminster, in London, was finished; and it is less than a year since a bequest of \$1,000,000 toward the construction of a cathedral for Boston was recorded. These facts lead *The Tribune* to remark: "The vast commercial structures, the luxurious hotels, must reach at last a limit beyond which men will go only for 'God and country.' Has the time come? In this period of magnificence and lavishness in building, are we at last turning some of our riches to the visible glorification of religion? If we are, we are coming indeed to a new age of cathedral building."

RECENT despatches from Denmark tell of remarkable experiments, carried on in the sound between Denmark and Sweden, for the purpose of testing the seaworthiness of a vessel built according to the dimensions of Noah's Ark, as given in Gen. vi. 15. According to the Copenhagen Daily *Dannebrog*: "Naval architect Vogt, who has experimented for a long time with the dimensions of Noah's Ark as given in the Bible, has recently completed a model of that ancient craft. . . . It measures 30 feet in length by 5 feet in width by $\frac{3}{4}$ feet in height, the actual measurements of the ark of Noah being 300 x 50 x 30. The model is built in the shape of an old-fashioned saddle-roof, so that a cross-section represents an isosceles triangle. When this queer-looking craft was released from the tugboat which had towed it outside the harbor and left to face the weather on its own account, it developed remarkable sea-going qualities. It drifted sideways with the tide, creating a belt of calm water to leeward, and the test proved conclusively that a vessel of this primitive make might be perfectly seaworthy for a long voyage. It is well known that the proportionate dimensions used by modern shipbuilders are identical with those of the diluvian vessel."

FOREIGN COMMENT.

POLITICAL IDEAS OF THE RUSSIAN MASSES.

WHEN some Russian regiments, during the reign of a czar long dead, rent the air of St. Petersburg with shouts of "a constitution!" they conceived themselves, it appears from what the Paris *Figaro* says, to be applauding a lady in whom the interest of the Grand Duke Constantine was very tender and romantic. The political ideas of the Muscovite masses are represented in well-informed French and British organs to be not less anthropomorphic to-day. There are, to be sure, Russian proletarians in whose opinion chronic hunger, chronic thirst, and chronic lack of employment ought to be unconstitutional; but they are seemingly the intelligent few. The aspirations of the flogged majority could be realized only through such a Jack Cade as vowed "there shall be in England seven halfpenny loaves sold for a penny; the three-hooped pot shall have ten hoops and I will make it felony to drink small beer." Forged imperial rescripts, indorsing even more extravagant innovations, have been widely circulated among the peasantry, according to the London *Times*. That newspaper has printed details of uprisings against territorial aristocrats which give point to the observation of the London *Spectator* that "a jacquerie is at least as probable in Russia as a revolution." "One must remember," notes Sydney Brooks, however, in the London *Mail*, "that the domestic situation has materially changed within the last twenty years." This change, he believes, is not away from political revolution. Rather are the masses driven into it:

"The difference, of course, consists in and is due to the growth of industrialism. The students and peasants and unofficial intellectuals, who hitherto have been the chief agents of unrest, have now a new and formidable ally in the artisan; and the artisans as a class are little likely to accept or be acceptable to the pure gospel of autocracy and orthodoxy. Student riots and peasant riots are an old tale in Russia, and have never been more than sporadic. Petitions from the nobility for representative government are also a familiar phenomenon. What is new is to find the workingman himself a novelty, and an ominous one, clamoring for his political rights and pursuing them by all the weapons of Western agitation. When you get 30,000 artisans shouting 'Down with autocracy,' cheering for liberty, and listening with unrestrained enthusiasm to revolutionary speakers, you may be sure that a movement is on foot which will not be very seriously affected by such decrees and proclamations as the Czar issued the other day, and which nothing but full and final success can satisfy.

"To forward industrialism and yet expect to keep things as they were; to grant concessions under pressure and yet be disappointed when the pressure is increased; to favor education and yet resolve that it shall bear no political fruit; to raise the nation industrially and intellectually and to repress it politically; to admit liberty here and there and yet to think it can be enclosed within prescribed limits; to emancipate the serfs and yet be astounded at the new spirit of individualism and independence; to be at once modern and medieval, Chinese and American, an autocracy at the top and communistic at the base—that is the grand experiment in contradictory opposites that czarism is making. And it explains why the czars must always try to take back with one hand what they offer with the other."

These are the observations of a competent publicist, but they

may be supplemented by the views of a correspondent of the London *Times* who has made a special study of the working classes in the Czar's capital:

"As regards the interest taken in politics by St. Petersburg workmen opinions differ; but I am inclined to think, on the whole, that the basis of discontent and the chief cause of the strikes, at all events in St. Petersburg, are mainly economic. In other parts of Russia the political element may predominate, and, of course, there are revolutionary societies throughout the country, and the circulation of 'subversive' literature is said to be very widespread and increasing. But the political movement is more active among the *bourgeoisie*, and even the aristocracy, whereas among the working classes the chief *desideratum* is to obtain some improvement in their economic conditions. The Government, by its repressive measures, is tending to increase the danger of which it stands in such deadly fear, and to promote political as well as economic discontent. The workmen, especially in the large towns, are beginning to see that strikes may bring about improvements, and, in fact, both the increase of wages and the reduction of hours are largely due to the strikes. Doubtless political agitators have

helped to cause the strikes, but if the ground had not been already prepared by the wretched conditions of life in the towns the artisans would not have listened, especially as they knew what treatment they might expect at the hands of the police. Factory managers have told me that the behavior of the strikers is usually most exemplary, whereas the brutality of the police is incredible. One method employed by the authorities to put an end to strikes is to seize a dozen or more workmen from factories where there are disturbances and send them home to their native villages. The men thus singled out as examples are chosen, not because they were personally implicated in the strike—in many cases they were not implicated at all—but solely because they have the largest families to keep, so as to make their case all the harder, and thus terrify the others."

Great numbers of the working

classes, says this authority, have never even heard of the Russo-Japanese War; but those who have heard of its existence regard it with "indifference or opposition." This ignorance is not particularly displeasing to the Government, which, we are further told, "regards ordinary artisans with suspicion and actually places difficulties in the way of their settling down in large numbers in any particular quarter of the town (of St. Petersburg) most convenient to their work, as it fears that close contact may generate dangerous political movements and facilitate revolutionary propaganda." The workman dwells in an economic inferno:

"The authorities are always extraordinarily nervous lest anything done in favor of the working classes might foment a desire for liberties of a political character. Any demands on the part of the workman for higher wages or shorter hours are regarded in the light of dangerous agitation, and strikes are prohibited and treated as a most heinous offense. The first labor law was passed in 1882, prohibiting the employment in factories of children under 12 and night work for children between 12 and 14. In special cases, with the authorization of the Finance Minister, they may be employed at night, but must be free for the next 24 hours. This prohibition was afterward extended to women in certain trades, save when the male head of the family was also employed. Factory inspectors were appointed, and the persons chosen for these positions were usually very able and conscientious. As a rule their tendency was to side with the workman against the employer whenever disputes arose, and much has been done by the Government to render the



THE "LITTLE FATHER" AND HIS SAINT.

—Kladderadatsch (Berlin).

measure nugatory. The reports of the inspectors have ceased to be published since 1886.

"Hours of labor, which were formerly unlimited, have now been fixed at 11½, but in some establishments they are voluntarily reduced to 10½ or 11, and in many cases no night work is done at all. But it is in the conditions of life that the Russian industrial population is particularly badly off.

"The typical Russian factory was a vast establishment, usually in a rural district at some distance from a town, but forming a large village or small town in itself. Here the workmen were lodged, fed, clothed, educated, amused, and policed by the factory owners and formed a little world to themselves. But with the growth of the industrial movement in the towns these conditions have, to a great extent, ceased to be. At the same time, while agriculture no longer supports anything like the whole population, the industrial development is not yet sufficient to deal with the surplus, and the supply of labor is always far in excess of the demand. The conditions of life for workingmen are exceptionally hard in the large towns, especially in St. Petersburg, where the rents are very high. The squalor of workingmen's dwellings is such as would not be tolerated in other countries. The Government has done nothing to bring about an improvement in this connection."

"THEODORE I."

WHEN that eminent Briton, the Rev. R. J. Campbell, was granted an interview with the President of the United States last summer at Oyster Bay, the conversation drifted to the subject of the *London Times*. Theodore Roosevelt is represented as having expressed a high opinion of that newspaper. His estimate of the *Paris Figaro*, as avowed to a representative of the French daily who saw him at the White House, would seem to be equally exalted. The *Neue Freie Presse* (Vienna) is likewise fortunate enough to be able to quote in its own columns Mr. Roosevelt's assurance to its representative that he regularly reads it with gratification. The *Indépendance Belge* (Brussels), unless the President of the United States has been misquoted, is diligently scanned by the executive eye. But this list could be expanded to an extent suggesting that as Diogenes, were he not Diogenes, would be Alexander the Great, so the President, were he not the President, would be what is informally referred to among the populace as a "jollier."

Workable or unworkable as this hypothesis may be, the admiration referred to is, in every case, mutual. Mr. Roosevelt does not admire the European organs just named more sincerely than they admire him. The *Figaro* notes with pleasure the presidential fluency in French. The *Neue Freie Presse* is gratified by Mr. Roosevelt's command of German. The *Indépendance Belge* calls frequent attention to "the robust sincerity of the brilliant President of the United States" and to his "loyalty," to which it has "so often rendered homage." As for the *London Times*, its countless reasons for admiring Mr. Roosevelt are expressed with such copiousness as to entail occasional pressure upon its space. But the very freshest note of admiration is sounded by *Blackwood's* (Edinburgh), and that, too, in the form of an elaborate editorial utterance:

"Theodore I. knows but one rival in the realm of autocracy, and that rival is William II. The two monarchs have the same pride in their own achievements; the same faith that, under providence, they control the destinies of the world. Their knowledge is equal, both in depth and superficialities. There is no department of human intelligence which each is not ready to take under his special patronage; and happy are the countries whose governors are not merely omnipotent but omniscient. Whenever either of the two heroes appears in the public eye, the same halo of glory surrounds his ample forehead, the same air of authority clings about the lightest word he utters. When William II. opens his lips, the whole of Europe totters. If Theodore I. deigns to speak, both hemispheres are convulsed. But in nothing do the two monarchs resemble each other so much as in their easy mastery of the obvious. Moral maxims roll from their tongues empty and sonorous.

Never since the world began have more variations been played upon the ancient theme, 'Be virtuous and you will be happy,' than by these two executives. William II. is never silent for long; and if Theodore I. is not quite so talkative as his cousin, he seldom opens his mouth without proving his strenuous efficiency. The message which he sent to Congress a few weeks ago bears all the marks of imperial genius. Indeed, no other save only William II. could have said so little in thirteen and a half columns of solid type. With peerless skill he mingled the winged words of Tacitus with the homely proverbs which he learned at his mother's knee. With splendid ingenuity he proved how an intelligent autocrat could take both sides in any dispute at one and the same time; could fight with the same hand for rich and poor; and could advocate in the same breath the conflicting causes of peace and war. And doubtless America listened to the good tidings with one eye half closed and with the satisfied assurance that it had heard it all before.

"Now Theodore I. is no disciple of Machiavelli. He firmly believes that the same moral law should dominate nations as dominates individuals, and his belief may have some solid basis in America, where . . . the individual is as Machiavellian in his interpretation of morality as the wickedest state in the Old World. However, the President sets up a high standard for state and citizen alike, and he holds that 'the peace of justice' should be the steady aim of all enlightened nations. Herein he is not singular. It is the 'peace of justice' at which we are all aiming, both men and nations. But the President is not content to enforce the 'peace of justice' upon his own country. He is determined that it shall prevail throughout all the world. In accordance with the Monroe Doctrine, he will permit no one else to interfere with the Western hemisphere. There he stands, with bull's-eye lantern in his hand, a resolute, all-seeing policeman. With an affability which well becomes his imperial dignity, he declares that 'any country, whose people conduct themselves well, can count upon our hearty friendship.' In other words, there is no state, be it ever so humble, that need fear the interference of the United States so long as it keeps order and pays its debts. But wo betide the evil-doer! If any poor South American republic dares to loosen the ties of civilized society, the President of the United States will rise up indignant and superb, and show that he too, as well as any tyrant in played-out Europe, is ready to exercise an 'international police power.' Yet while he cries, Hands off! [to] the Old World in the Western hemisphere, he is not disinclined to inflict reforms upon the nations of Europe. 'There are cases,' says he, with the true accent of a benevolent despot, 'in which, while our own interests are not greatly involved, strong appeal is made to our sympathies.' Casting the light of his dark lantern across the Atlantic, he sees that crimes are sometimes committed 'on so vast a scale and of such peculiar horror' that it is the plain duty of America to intervene. Were we concerned with any less exalted mortal than the President of the United States, we might point out that even he can not have his cake and eat it too; that if he excludes us from the Western hemisphere, he might reasonably be asked to keep his flashlight out of the Eastern. But his great soul will be content with nothing less than the 'entire earth,' and, whether we like it or not, there is a policeman in Washington ready at any moment to run us in.

"No doubt we ought to be very grateful to Mr. Roosevelt for his promise of universal benevolence. But we are churlish enough to think that he would be wiser to confine his attention to his own side of the world. Europe has already secured a providence of its own, and there is no room within its narrow limits both for William II. and his rival. Moreover, if it may be said without offense, there is plenty of work for the policeman in the United States. If the President looks nearer home he will find not a few crimes of which it is his 'manifest duty' to show his 'disapproval.' It is true that he takes a lofty view of his own country. 'The question of being a good American,' says he, 'has nothing whatever to do with a man's birthplace, any more than it has to do with his creed. Good Americanism is a matter of heart, of experience, of lofty aspiration, sound common sense, but not of birthplace or of creed.' What, then, is good Americanism? The President's glittering generalities tell us nothing, and if we look elsewhere for a definition, we shall find one which is not consoling to the self-love of the great republic. It is impossible to pick up an American newspaper or to open an American magazine without lighting on abundant evidence that the United States are animated by a spirit of lawlessness unparalleled in the history of the civilized world. We

have no wish to bring a charge against a whole nation. That foolish enterprise may safely be left, in Lord Chesterfield's phrase, to *valets de chambre* and to other foolish persons who aspire to wit, having none. Good Americans differ in nowise from good Englishmen or good Russians. But if we may believe the Americans themselves, there is so much work for them to do at home, that it will be some centuries before the President of the United States need travel to Europe in search of a stable for his Herculean hands to cleanse."

INTERNATIONAL EFFECTS OF A RUSSIAN CRASH.

JEFFREY, that prince of essayists, assures us that a popular revolution spontaneously evokes a "prevailing disdain of authority" and a "boldness of thinking" in the moving spirits of the upheaval, "together with a kindling of the imagination and development of intellect in a great multitude of persons." One is tempted, after a perusal of the European press, to suggest that this boldness of thinking and this kindling of the imagination may be just now too eager to admit of tarrying for the actual manifestations of the revolutionary process. The lightning of some newspaper interpretation is so far ahead of the thunder now in the Russian sky that it must, from all that is said in more careful organs, be irrelevant to the prevailing storm. There is not the slightest prospect of a genuine revolution in Russia; it is averred by the *Kreuz Zeitung* (Berlin), the *Grenzboten* (Leipsic), the *Temps* (Paris), and many other equally responsible and equally competent observers. Most of them concede the probability of fundamental changes in the organization of the state, the *Neue Freie Presse* (Vienna) being especially sanguine on this head. The London *Spectator* has been devoting much attention to the Russian crisis for weeks, and the upshot of what it says is that a revolution, in the true sense of the word, is not very probable altho the thing is possible. "A revolution is not impending," says the *Grenzboten*. "Such a thing could be expected only by liberal doctrinaires in Western Europe who know nothing of Russia."

That part of the subject being thus dismissed, it remains to consider the international effects of the grave Russian crisis which the best authorities concede to have matured. St. Petersburg, it is expected by London dailies, will be eliminated as a factor in world-politics for a long time to come. The consequences will be of the first importance. Germany, according to the London *Spectator*, will become "mistress of the Continent" and the Austrian Empire may be shattered. The Balkans will be set in a blaze. "French society will be shaken to its heart." But such conclusions, in the opinion of the *Indépendance Belge* (Brussels), are based upon too low an estimate of the reserve force of Russia. Even the defeat of the Russians by Japan, synchronizing with an upheaval in Muscovy itself, would leave the empire of the Czar a formidable factor in world-politics:

"From the European point of view, the friendship of Russia remains valuable still, since it is not possible to find a practical solution for any one of the problems presented to this portion of the world without taking into account, to a certain extent, the wish of the St. Petersburg Government. The Power which would deliberately overlook the Russian influence must thus run directly counter to an obstacle against which it might easily shatter itself. This is not due to the fact that for the time being there is distraction in the councils of the Czar, nor to the fact that this great nation, failing to understand the purpose of the struggle going on in the Far East, gives evidence of anxiety and impatience—not for such reasons is it allowable to speak, as is done here and there, of the approaching end of the vast empire. Russian power is now passing through a terrible crisis, but it will emerge from it, for a nation like that one has certainly a part to play in the world. Not by disasters of the present sort, grave tho they be, can the energy of Russia be extinguished."—*Translations made for THE LITERARY DIGEST.*

RUSSIA'S ALLY ON THE RUSSIAN CRISIS.

IT is conceded in the German press that the consequences of being the ally of Russia must be embarrassing just now to a nation which officially glories in the traditions of the French Revolution. The absolutism of the Romanoffs professes itself, through the *Novoye Vremya* (St. Petersburg), to be the loyal ally still of that republic, founded on a "declaration of the rights of man," in which, according to the clerical *Gaulois* (Paris) and *Univers* (Paris), "Jacobinical orgies" are held in honor of the achievements of Marat, Danton, Robespierre, and the reign of terror. The dynasty which has just pronounced its own authority divine is, through Count Lamsdorff, assuring the French Ambassador in St. Petersburg of its reliance upon the friendship of what the clerical *Correspondant* calls "an atheistic republic," while the anticlerical *Action* (Paris) is at the same time assuring St. Petersburg that tho t paint its despotic face an inch thick, to a democratic complexion



AT PORT ARTHUR.

PEACE—"Will you do me honor now?"

THE FOES—"We are going to slaughter each other elsewhere, first."

—Fischietto (Turin).

it must come at last. With far more circumspection than any of these, the organ of the French Foreign Office, the Paris *Temps*, informs the world that "France, scrupulously observing the obligations of discretion imposed upon her as regards the internal policy of her ally, has never interposed with advice." The statement is definite and the source is well informed, but a statement equally definite from a source equally well informed leads to another inference entirely different. The Paris correspondent of the London *Times*, in closest touch with the official world, has been making intimations which, emanating from such an authority, have been regarded as hints. Among them is this:

"The resistance of the Czar can have but evil consequences. One of them may be predicted with a fair amount of confidence. While France is daily progressing in the path of democracy, her ally clings to reaction and to autocracy in its worst form. It is impossible to suppose that a nation that governs itself can have the same feeling toward a nation under personal government that it would toward a free people, and nowadays international pacts and alliances only derive their full value from the approval and support of the people, on behalf of whom they are concluded. In this instance we have the French people going in one direction and the Russians driven by their autocracy in another. There is real sympathy among the French for their Russian allies in their trials at home and in the Far East."

From the standpoint of these remarks, there is a new significance

in the assertion of the Paris *Temps* that in Russia to-day "it is not enough to promise." The French daily is paying particular attention to affairs in St. Petersburg and among other things it declares:

"The imperial rescript, we said on the day after its appearance, promises legality and not liberty to the subjects of Nicholas II. Russia, at present, is handed over not so much to the autocracy of an absolute sovereign as to the discretion of an all-powerful police. The power of the Czar partakes of the nature both of the Byzantine Empire and the Tartar khanate. It suggests the authority of the Sultan at Constantinople, of the Shah of Persia, or of the Son of Heaven. Between this form of monarchy . . . and constitutional monarchy there is an intermediary stage. This stage is that of an absolute, regular, and legal monarchy, wherein the will of the sovereign is set forth in the laws and institutions imposed by this will as limitations. It is this and nothing else that Nicholas II. appears to have wished to create by his rescript of December 25."

But by far the most informing and elaborate study of the crisis in Russia is to be found in the Roman Catholic and monarchical *Correspondant* (Paris), a magazine with exceptionally good means of finding out the prevailing political views of St. Petersburg society. "There must be reforms," asserts this authority. But for the success of the necessary reforms, which, it inquires, would be preferable—an absolute government or a constitutional monarchy? It thus amplifies:

"Suppression or moderation of the censorship, freedom of conscience, freedom of the press, fiscal reform, and educational reform could be brought about just as well by a regular, absolute monarchy as by a parliament. The example of Prussia from 1807 to 1850 and that of England during the last thirty years show that as much may be expected from the one as from the other. The complete, radical recasting—for any other would be vain—of the bureaucratic organization and of the official system can be effected only upon pressure by the nation regularly represented and by the nation itself. No autocrat would have the strength indispensable to this formidable sweeping away, for he would be alone in the attempt. The Russian bureaucracy has become a hydra with a hundred sucking tentacles which grip both the nation and the throne. The time has gone by when a Peter the Great, a physical and intellectual giant, wielded with his own hand the pen of the legislator, the cudgel of the pedagogue and the ax of the executioner. But, on the other hand, a parliament, with its divisions,

its hesitations, its compromises, its pusillanimous ministers facing great responsibilities and anxious regarding the political electorate, would be incapable of adequately solving the peasant problem. It could do no more than bring it forward, and the masses set in motion would solve it themselves in their own way, the way hoped for by the prophets of the great dawn. Even if well conceived and well formulated, this reform would necessitate heavy financial sacrifices, impingements upon the private rights of great landed proprietors, and, in its execution, thanks to the stupid suspicion of the peasants regarding any innovation even when advantageous to themselves, there would be a need for measures of coercion for which the absolute monarchy could not have too much moral prestige and military strength. But the condition and the difficulty of these measures of progress is that the monarchy, while retaining its strength, must respect the limits to its own caprices established by itself.

"If it should not know how to govern itself, will there be revolution? Certainly not. It is necessary to have not the slightest notion of what Russia really is to admit the possibility in that country of a 1789, of an 1830, and of an 1848. The former capital of Moscow is no longer anything but a great provincial city and St. Petersburg is an enormous Versailles. Now political revolutions are made in capitals. In Russia the only dangerous elements are in the provincial districts.

"That is why it is premature to speak of a 'Russian crash.' . . . It is true that Russia is at this moment passing through a very grave crisis, internal and external, but even so the real peril, great as it may be, is not of a political nature. It is economic—and social."—*Translations made for THE LITERARY DIGEST.*

POINTS OF VIEW.

PRIMARY COLORS.—"According to the *Daily Mail*, the Peace Party at St. Petersburg advocates an alliance between Russia, Japan, and China, 'with Russia as the guide and in control of the Yellow Race,' says *London Punch*. 'But the Japanese can hardly be so yellow and so green at the same time.'"

"GO NOT, HAPPY DAY!"—"The large savings of France are at the disposal of every country which is ready to engage in new enterprise," says the *London Statist*. "Germany has emerged from the depression that followed the late crisis, and now German trade is exceedingly active and prosperous. Italy has made extraordinary progress during recent years. Switzerland, Belgium, and Holland are all doing well. In the United States there has been a series of excellent seasons. The country has accumulated immense wealth. Everybody is looking forward to the future with hope, for everybody recognizes that the present setback in Wall Street is a mere passing phenomenon, that trade is sound and that there is sure to be a rapid recovery. Canada is making equally great progress. Argentina, Chile, Brazil, and Uruguay are all doing well. India has made extraordinary recovery since the period of famines came to an end."



DAWN.

RUSSIA (on seeing himself for the first time)—"Well! To think I've allowed him to lead me about like this. Why, I could eat him!"

—Judy (London).



WHAT THE WISE MEN BRING THE RUSSIAN CHILD.

—Fischietto (Turin).

YOU CAN'T FOOL ALL THE PEOPLE ALL THE TIME.

Russian Historians on Russia

The only complete narrative of Russian history published, including translations from the Russians Bestuzhev-Riumin, Shilder, Shumakr, Soloviev, Kostomarov, etc., in Vol. XVII of *THE HISTORIANS' HISTORY OF THE WORLD*.

WHAT will happen in Russia? Nothing more serious, significant and terrible than the Russian crisis has arisen since the French Revolution. The greatest empire on the globe, in continuous land area, the only one that has ever seemed to make autocracy possible as a permanent system of government, trembles on the brink of revolution. What will be the fate of the wretched Czar? Is there among the groaning, half-articulate mass of Russians a leader of men like Mirabeau or Danton, a conquering adventurer like Napoleon Bonaparte?

In order to understand these questions, do you not think it necessary to know the Russian character and the past history of the country, as it has been written by the greatest European observers, and especially by Russians and men who have taken part in the history of the country? There is not a more interesting story in all literature dark and gruesome though it be.

Works by Russians on Russia have been utterly neglected. They are untranslated into English for the most part. You read anybody on Russia, provided he is entertaining, from W. T. Stead to Senator Beveridge, but never a Russian. Is not this wrong? There are great Russian historians. You will find all of their writings that can throw light on the present crisis in Volume XVII (the history of Russia down to the Russo-Japanese War) in *The Historians' History of the World*. We give you 37,950 words translated from N. K. Shilder; 16,500 words from K. N. Bestuzhev-Riumin; 11,220 words from A. A. Shumakr; 9,000 words from G. M. Soloviev; 8,500 from N. I. Kostomarov; 6,600 from N. M. Karamzin, *et cetera*. These Russian narratives are supplemented by the writings of foreign historians like Sir Donald Mackenzie Wallace, Professor Alfred Rambaud and Baron Haxthausen. We have also translated for the first time the best German and French works on the country.

Russian history, as it unfolds itself before you here, seems an appalling tragedy, more terrible because more real than an ancient Greek tragedy. Its personages are tyrants, murderers, and maniacs. All their actions lead on to the inevitable doom decreed by fate. The first conspicuous act of the Russian autocrats is a crime against humanity—the suppression of the interesting and flourishing republics that existed in Russia in the Middle Ages. Ivan the Great (1462-1505) enslaved Novgorod and Viatka, and Pskov succumbed in the reign of his successor (page 172 *et seq.*).

The Historians' History translates 6,600 words on this epoch from the Russian historian, K. N. Bestuzhev-Riumin.

In all the annals of historic cruelty, even in the most fantastic oriental despotisms, there is no such era of mad tyranny and senseless bloodshed as the reign of Ivan the Terrible (1547-1584). Karamzin calls it "seven epochs of massacre." Because certain of the nobility were disaffected, he organized a select body of miscreants, who made house-to-house visits in Moscow daily with long knives, murdering all those who displeased the Czar or themselves. This was well called "The Reign of Terror" (page 202).

But his crowning deed was his massacre of the people of Novgorod. A criminal had forged a letter in the name of the city of Novgorod, asking the protection of the King of Poland. It was sufficient excuse for Ivan's vengeance. Surrounded by the crucifix and the insignia of the Church he condemned the Novgorodians to massacre. One thousand of them were brought before him daily and tortured to death by methods too horrible to relate (page 203 *et seq.*). All the while he addressed religious harangues to them. Throughout his atrocities the common people never ceased to revere him. That has been their attitude toward their rulers to this day. That is a keynote of Russian history.

The Historians' History gives you 14,520 words on the reign of Ivan the Terrible.

In Peter the Great (1684-1725) we see a tyrant who devoted tremendous talents and real patriotism to consolidating and perfecting a permanent system of despotism. He knew how difficult it was, and he planned accordingly (pages 249-327). He succeeded as well as could be expected. Incidentally he tortured his only son to death for an unproved crime.

The Historians' History devotes 57,480 words to Peter the Great, the authorities including the Russians, Soloviev, and Kostomarov, and Haxthausen.

The murder of the Czar Paul I (1798-1801) was a typical incident of Russian history. He had annoyed the court party by his eccentricities. Nine of them entered his bedroom at night and choked him to death (page 440).

An extraordinary situation arose. On the death of the Emperor Alexander I, the Czar had ordered that the throne should not pass to his oldest brother and natural heir, the Czarevitch, Constantine, but to his second brother, the Grand Duke Nicholas.

Nicholas, who was in command at St. Petersburg, insisted that "dear Constantine" should be Czar. He proclaimed Constantine and officials took the oath of allegiance. But Constantine, who was at Warsaw, publicly addressed Nicholas as Czar.

This situation caused a twelve days' interregnum, during which secret societies in Poland and all over the Empire became active. At last Nicholas consented to be Czar. The troops were ordered to take the oath to him on December 26, 1825. Some of them refused. A great crowd, including the secret society men, since known as the Dekabrists, assembled in the streets near the Winter Palace (pages 533-539).

They hoped to overthrow the autocracy, just as the present agitators do. Then Nicholas I showed his true character and capacity. He ordered the artillery to fire on the crowd with grapeshot and an uncounted number of them were slaughtered. It was just like the late butchery in the Nevski Prospekt. Then Nicholas proceeded to the celebration of his *Te Deum*.

In Nicholas I Shilder shows us a despot created to fill the superhuman office of Czar. His audacity and self-confidence were boundless. He was the handsomest man in Europe, as beautiful as a Greek god, one writer says, and of colossal stature.

In 1831 a severe outbreak of cholera excited the ignorant Russians to riot. They believed the disease the result of a conspiracy. The whole empire was in a turmoil. Shops in cities were looted, castles in the country sacked. In St. Petersburg the mob wrecked hospitals and killed the doctors. The next day Nicholas went alone among the infuriated people and said:

"Misdeeds were committed yesterday. Shame on the Russian people for forgetting the faith of their fathers and imitating the turbulence of the French and the Poles. Down on your knees and beg the forgiveness of the Almighty."

Most of them obeyed humbly, but when a few murmured, he cried: "Whom do you want? Is



ALEXANDER II (1818-1881)

The Czar Liberator. He emancipated 22,000,000 serfs and was killed March 2, 1881, by the Nihilists—at the instigation of the Court party, it is believed.

it I? I am afraid of nothing," and pointed to his breast (page 549).

Nicholas butchered the Poles till "all was quiet in Warsaw." He was succeeded by Alexander II, whose emancipation of 22,000,000 serfs, related by Julius Eckhardt, is the one bright spot in the dark history of the Romanoffs. His proclamation is given in full, as are all such documents. His cruel assassination is described by the Russian writer Shumakr. He was the fourth Czar to perish by assassination.

A period of brutal reaction began in 1883, under Alexander III, and has lasted to the present day (page 611 *et seq.*). *The Historians' History* fitly closes this chapter of history with a long quotation from General Kuropatkin, describing "the eminently peaceful Russian policy in Manchuria" (page 619).

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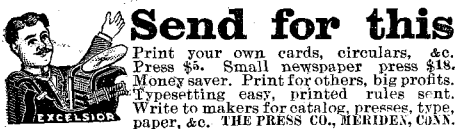
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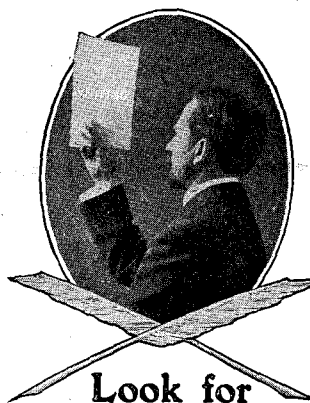
CURRENT POETRY.

Czar! Louis XVI! Adsit Omen.

BY ALGERNON CHARLES SWINBURNE.

Peace on his lying lips, and on his hands
Blood, smiled and covered the tyrant, seeing afar
His bondslaves perish and acclaim their Czar.
Now, sheltered scarce by Murder's loyal bands,
Clothed on with slaughter, naked else he stands—
He flies and stands not now, the blood-red star
That marks the face of midnight as a scar.
Tyranny trembles on the brow it brands,
And shudders toward the 'pit where deathless death
Leaves no life more for liars and slayers to live.
Fly, coward, and cower while there is time to fly.
Cherish awhile thy terror-shortened breath.
Not as thy grandsire died, if Justice give
Judgment, but slain by judgment thou shalt die.

—From Pall Mall Gazette.



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Two Wise Old Men.

BY JOAQUIN MILLER.

The world lay as a dream of love,
Lay drowned in beauty, drowsed in peace,
Lay filled with plenty, fat-increase,
Lay low-voiced as a wooing dove.
And yet, poor, blind man was not glad,
But to and fro, contentious, mad,
Rebellious, restless, hard he sought
And sought and sought—he scarce knew what.

The Persian monarch shook his head,
Slow twirled his twisted, raven beard,
As one who doubted, questioned, feared.
Then called his poet up and said:
"What aileth man, blind man, that he,
Stiff-necked and selfish, will not see
Yon gorgeous glories overhead,
These flowers climbing to the knee,
As climb sweet babes that loving cling
To hear a song?—Go forth and sing!"

The poet passed. He sang all day,
Sang all the year, sang many years;
He sang in joy, he sang in tears,
By desert way or watered way,
Yet all his singing was in vain.
Man would not list, man would not heed
Save but for lust and selfish greed
And selfish glory and hard gain.

And so at last the poet sang
In biting hunger and hard pain
No more, but tattered, bent and gray,
He hanged his harp and let it hang
Where keen winds walked with wintry rain,
High on a willow by the way,
The while he sought his king to cry
His failure forth and reason why.

The old king pulled his thin white beard,
Slow sipped his sherbet nervously,
Peered right and left, suspicious peered,
Thrummed with a foot as one who feared,
Then fixed his crown on close; then he
Clutched tight the wide arm of his throne,
And sat all sullen, sad and lone.

At last he savagely caught up
And drained, deep drained, his jeweled cup;
Then fierce he bade his poet say,
And briefly say, what of the day?
The trembling poet felt his head,
He felt his thin neck chokingly.
"Oh, king, this world is good to see!
Oh, king, this world is beautiful!"
The king's thin beard was white as wool,
The while he plucked it terribly,
Then suddenly and savage said:
"Cut that! cut that! or lose your head!"

The poet's knees smote knee to knee,
The poet's face was pitiful.
"Have mercy, king! hear me, hear me!
This gorgeous world is beautiful,
This beauteous world is good to see;
But man, poor man, he has not time
To see one thing at all, save one—"

"Haste, haste, dull poet, and have done
With all such feeble, foolish rime!
No time? Bah! man, no bit of time
To see but one thing? Well, that one?"

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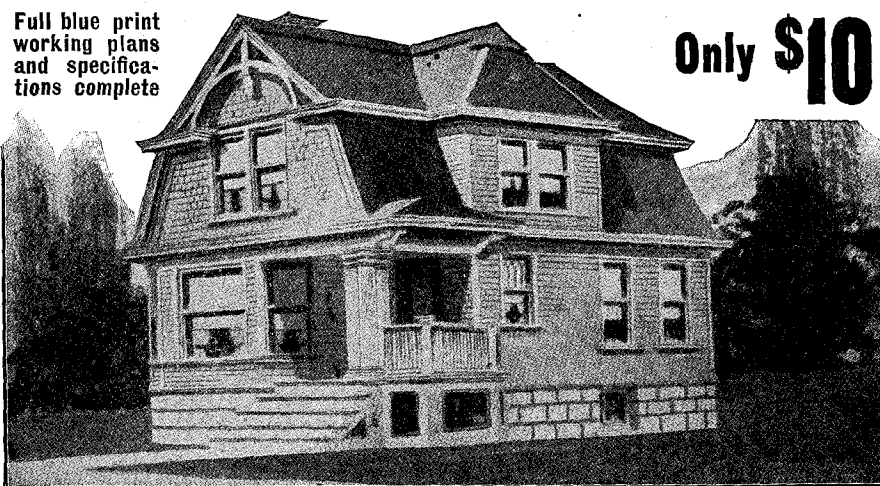
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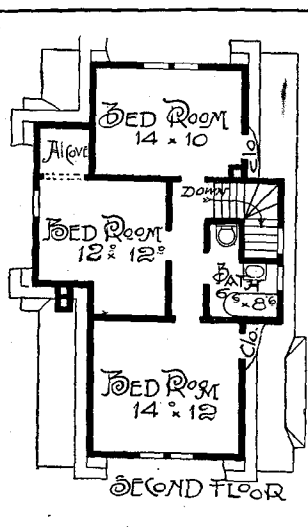
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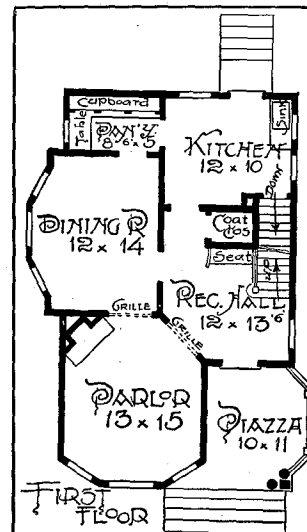
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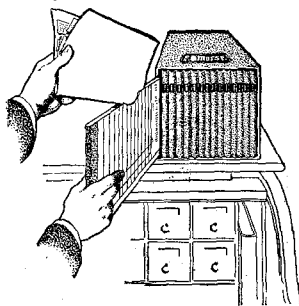
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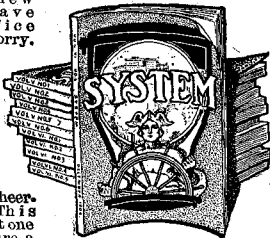


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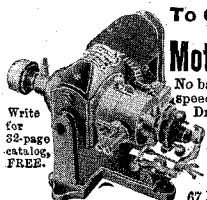
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"That one, oh, king, that one fair thing
Of all fair things on earth to see,
Oh, king, oh, wise and mighty king,
That takes man's time continually,
That takes man's time and drinks it up
As you have drained your jeweled cup—
Is woman, woman, wilful, fair—
Just woman, woman, everywhere!"

The king scarce knew what next to do;
He did not like that ugly truth;
For, far back in his sunny youth,
He, too, had loved a goodly few.
He punched a button, punched it twice,
Then as he wiped his beard he said:
"Oh, threadbare bard of foolish rime,
If man looks all his time at her,
Sees naught but her, pray tell me, sir,
Why, how does woman spend her time?"

The singer is a simple bird,
The simplest ever seen or heard.
It will not lie, it knows no thing
Save but to sing and truly sing.
The poet reached his neck, his head,
As if to lay it on the shelf
And quit the hard and hapless trade
Of simple truth and homely rime
That brought him neither peace nor pelf;
Then with his last, faint gasp he said:
"Why, woman, woman, matron, maid,
She puts in all her precious time
In looking, looking at herself!"

A silence then was heard to fall
So hard it broke into a grin!
The old king thought a space and thought
Of when her face was all in—
When love was scarce a wasteful sin,
And even kingdoms were as naught.
At last he laughed, and in a trice
He banged the button, banged it thrice,
Then clutched his poet's hand and then
These two white-bearded, wise old men
They sat that throne and chinned and chinned,
And grinned, they did, and grinned and grinned!
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BY EDWIN MARKHAM.

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Youth answered: "I am blind and I would see;
Open my eyes and let me look on thee."
'Twas done: he saw the face of Life, and then
Cried brokenly, "Now make me blind again!"
—From *The Papyrus*.

Lines.

Selected by "Mark Twain" for an inscription on the gravestone of his daughter, in Woodlawn Cemetery, Elmira. The author is not known.

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Shine kindly here.
Warm southern wind,
Blow softly here.
Green sod above,
Lie light, lie light.
Good-night, dear heart,
Good-night, good-night.

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You'll find that you can teach her plenty,
There is so much she *doesn't* know.

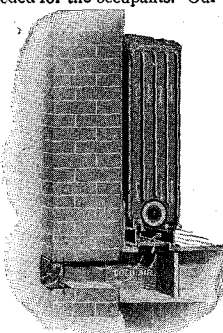
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Which shows in acts, as well as words,

And then, she's pretty as a pigeon—

Which is the prettiest of birds.

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PERSONALS.

The Freest Man in Russia.—This is the title conferred on Count Leo Tolstoy by Vance Thompson who writes on the subject in *Success* (February). He says:

Tolstoy is the freest man in Russia. Not the great Muscovite Czar himself is so free in will and deed. Of all the fifteen thousand laws of the land not one weighs upon him. He says what he pleases, writes what he pleases, and does what he pleases. From Czar to tax collector, no official perturbs him. Not even the cares of property or the burden of a family rests upon him. In that white land where nothing is free—where the Czar is cabined among his counselors and even thought is chained—Tolstoy's liberty is absolutely untrammelled. He realizes the paradox of being—under a régime in which the will of one man is the law supreme—freer than his master. There, where everything is done in the dark, and where a cloud of suspicion and mystery hangs over every house, he lives in a fiercer light than that which beats on any throne. At Yasnaia Poliana he keeps open house. The very laws relating to passports relax a little in favor of those who enter Russia speaking his name. . . . Tolstoy owes his miraculous freedom not to state policy; he owes it to the Czar.

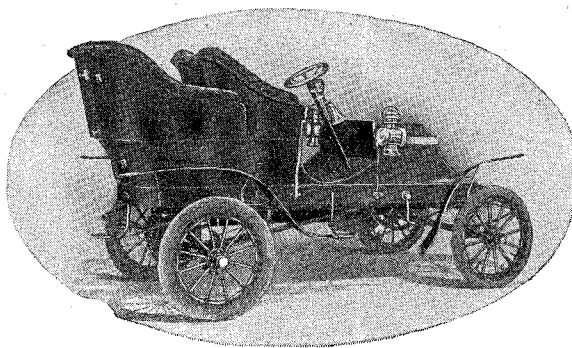
Nicholas II., whose realm runs over forty degrees of latitude, and who is considered the sole representative to his subjects of God upon earth, is himself a Tolstoist. The Czar is a kindly, overworked, unhappy man; he writes vague, melancholy verses; rides a bicycle, and takes amateur photographs—his amusements are few; Tolstoy's book appealed to the Slavic mysticism in him, accorded with his dreamy love of humanity, and woke in him aspirations for peace on earth and the fulfilment of the early Christians' dreams of fraternity and equality in love. He reads Tolstoy; he talks Tolstoy—as Edward VII. reads the racing guide and talks horses, and as William II. reads everything and talks everything. Between the Czar, imprisoned in absolute sovereignty, and the free old man of Yasnaia Poliana, there is a strange bond of sympathy, both mental and spiritual.

It was not long ago that the Czar gave a notable sign of his friendship. The holy synod of all the Russias, I dare say you remember, excluded Tolstoy from the Orthodox Church. It was an archaic and rather needless proceeding, tho churches English and American have been known to do as much for notable heretics. Anyway, Tolstoy having denied the church, the church, in turn, denied him. It was one little boy saying, "I won't play in your yard!" and the other little boy retorting, fiercely, "I forbid you to play in my yard!" But the act of the synod raised a storm; gloomy, excitable Russia was swept by agitation. The radicals, socialists, anti-churchmen, and atheists were bitter in their denunciation of the church. One bold reformer was excited to the point of dynamiting a chapel; another tried to assassinate Pobiedonostev. Why they wanted Tolstoy to be recognized by a church in which neither he nor they believed is a mystery. Tolstoy's wife wrote a fierce, womanly letter, which added to the ferment. With loving, feminine logic, she argued that Tolstoy's place was in the church, because his life was pure; but in the new religion he has founded he denies the existence of God [Comprehension of life takes the place of God], the divinity of Christ, and a future life. So reason was on the side of the synod.

Here it was the Czar intervened. He summoned the head of the holy synod, Pobiedonostev, and demanded an explanation. It was easy to show him that the church could not have acted otherwise without abnegating its creed.

"That may be true," said the Czar angrily, "but

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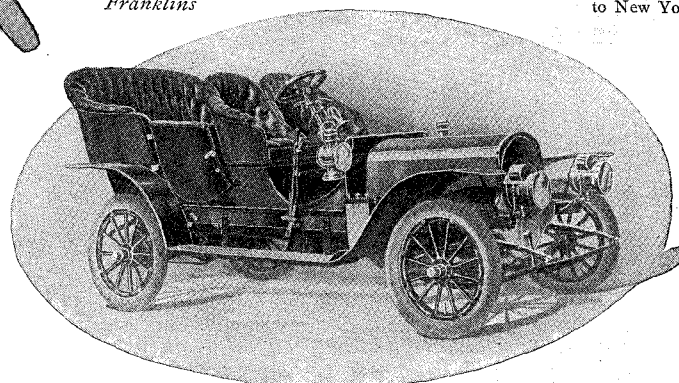
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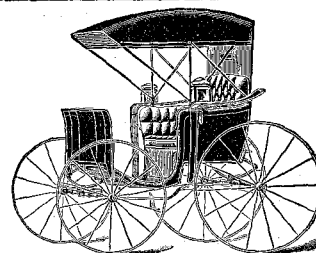
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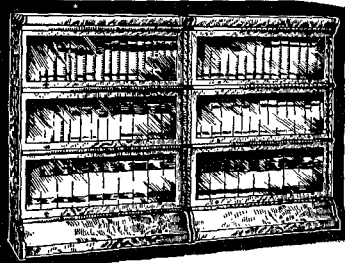
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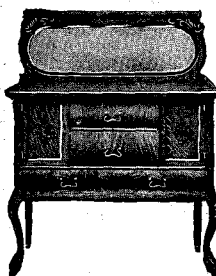
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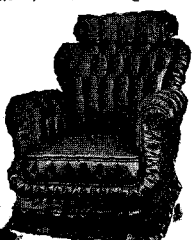
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such a measure should not have been taken without consulting Count Tolstoy. He is not a *muzhik*!"

Thereupon there was a correspondence in which Tolstoy, with his usual eloquence, urged the Czar to abolish all laws which punish as crimes attacks upon the state religion. This was the end of it; but had the Czar known in time, he would have protected Tolstoy against the church and saved him from the penalty—not very severe for an unbeliever—of excommunication. Thanks to the Czar, Tolstoy is free as the air; he walks abroad untouched of any law. But the Czar, unlike the poor, is not with him always.

Once, in Moscow, near the Borovitchskaia gate, he saw a persistent beggar, asking alms, who exclaimed: "A little penny, brother, in the name of Christ!"

A police officer approached; he was young, martial, and wrapped in the regulation sheepskin. At sight of him the beggar fled, hobbling away in fright and haste.

"Is it possible," said Tolstoy to himself, "that people are forbidden to ask charity, in Christ's name,—in a Christian land?"

"Brother," he said to the policeman, "can you read?"

"Yes," said the officer politely, for Tolstoy has a grand air.

"Have you read the Bible?"

"Yes."

"And do you remember Christ's orders to feed the hungry?"—and he cited the words. The policeman was evidently troubled; he turned to his questioner and asked:

"And you, sir,—you can read?"

"Yes, brother."

"And have you read the police regulations?"

"Yes, brother."

"And do you remember that begging in the main streets is forbidden?"

The prophet found no answer ready.

Carmen Sylva as a Nurse.—Carmen Sylva, Queen of Rumania, took an active part in the care of the wounded during the last Turko-Russian war. She describes in a recent number of the *Revue* (Paris) some of the episodes that most impressed her during the time she so tenderly officiated among the wounded and the dying. Here is one of several of the Queen's personal experiences:

"I was standing in the little veranda where the sun used always to shine so cheerfully, and where so many convalescents were warming themselves by its autumnal and comforting rays, waiting for the next conveyance of wounded which had been announced, but had not yet arrived. At last its long, sad-toned whistle broke in upon the silence around, and the train entered slowly the little station of Cotroceni, which I had transformed into a refuge for the wounded destined to the several hospitals about.

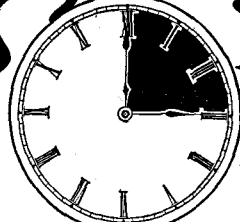
"In the hospital, many of the wounded rose from their beds into sitting postures, to gaze at the newcomers, by the dim and uncertain light of a small lamp hanging before a saintly image. Others, grumbling, did not move, making no sign, betraying no interest, no curiosity, nor even turning a look toward the door.

"The surgeons moved from bed to bed, dressing wounds and changing bandages. A lady of my suite held a candle in her hand, while I did what I could to instil a little courage among the patients. The newcomers, stretched out like tired children on beds and chairs, were praying, murmuring, groaning. Every now and then one or the other would exclaim: 'Oh, those cars, those cars!' . . . They had borne the discomforts of the trip for five weary days, along bad roads, piled, one on top of the other, in vehicles that were old and rickety.

"Some of the wounds were so awful that we did not designate them any more by the usual term (*cancerena*), for the poor wretches had ended by comprehending the sense of the word. Instead, we whispered, in French, *il y a du noir*.

"One there was who never uttered a word nor a sound. His eyes were fixed intently on one spot on the floor, and he gritted his teeth unceasingly. When we approached him, we found his wound was a serious one: one finger of the hand, carried off by a ball, was already mortifying; the wound full of 'pus.' The surgeons shook their heads, and one murmured 'what

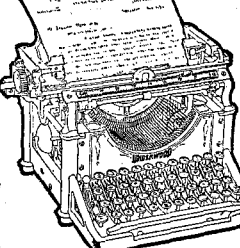
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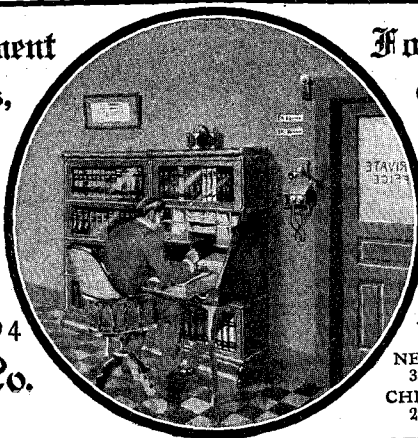


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a strange wound!—just as a stream of blood gushed forth, covering my dress. The wounded man, almost fainting, rested his head on my shoulder, and between his set teeth implored that the finger might be amputated. The surgeons had great difficulty in sewing the vein and arresting the hemorrhage. The finger seemed to have been torn off by a stroke that started from the palm of the hand. Trembling with cold, the poor fellow recited prayers unceasingly; but, tho we wished he would speak, and tried, as far as his weakened state allowed, to make him do so, he never responded, mumbling only the same prayer, his teeth still set, his eyes always riveted on the floor.

"Next morning I returned to his bedside, and again later in the day. One of the ladies officiating as nurse reported that the sick man had asked for me persistently that day. They had tried to extort from him the cause of his anxiety, but he obstinately had refused to speak to any one but myself. A priest had been summoned, that he might, by confessing and taking the sacraments, find alleviation to his torment; but that too proved unavailable. He only kept repeating incessantly: 'The princess, I wish the princess, I will tell all to the princess.' Then he was told that he would have to wait until the following day; that it was not known where I was. And as I entered the room and he caught sight of me, I saw the bed shaking under him, while he suddenly leapt to the floor trying to reach me, falling heavily down on his knees. The assistant nurses helped support him while he held up and joined his hands as I neared him, praying aloud and confessing to me. While he talked his teeth chattered furiously, and he trembled so that the bed on which he had been placed again shook violently.

"A yellowish hue was rapidly spreading over his countenance. The general infection had begun, and in his face was a look of such horror that I was filled with pity and dread.

"I did it," he groaned. "I did it. I thought of my mother, and the devil whispered to me, 'One stroke, you will get a wound, you will be sent home.' And now I must die. I did it, I committed suicide, and now I am lost for eternity. I must go to hell, I am going to hell! A coward, a suicide; and the devil is waiting. Hell is open before me! Give me a little peace, forgive me, before I go to eternal damnation!"

"I tried to comfort him and spoke to him of the sufferings and the love of Christ. He interrupted me, crying: 'For you, yes, for you! your path is strewn with roses: but for me, there is only hell for me!' He spoke more, much more, in the same strain; the other sick ones raising themselves on their beds to listen, with silent horror depicted on their poor pale faces, to the ravings of the dying man.

"The surgeons even were moved, and surrounded that awful bed of death, where a man young, handsome, and only yesterday strong and happy, lay hopeless to-day, hopeless, with perhaps no bigger sin on his conscience than the one just confessed; dying, with visions around him and a prey, as he believed, to the torments of hell."—*Translation made for THE LITERARY DIGEST.*

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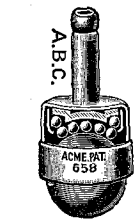
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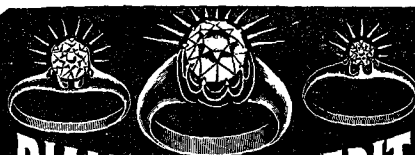
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age, and therefore, as famous men go, is still a young man. Says *Tit-Bits*:

Nogi has been a devoted family man all his life, but puts the ties of country before the ties of family. Before the war with Russia broke out he had two fine sons. When hostilities commenced he and his elder son were one day talking about the likelihood of their going to the front, when the younger son came up to them and exclaimed that if they were going to the war he wanted to go too.

"Excellent!" replied the father; "it shall be a race in patriotism between us."

There has been a sequel to this incident which is very sad, and which Nogi glories. The elder boy became a lieutenant in the First Division, and his father was just setting out from Japan for the attack upon Port Arthur when the news of his death reached him. He had been killed in the battle at Nanshan. The sorrow-stricken mother was about to prepare for the funeral service when Nogi turned to her and asked her to hold it back.

"I say this," he said, "because I and my other son have resolved to give our lives for the Emperor if necessary, and if we all die one funeral will serve for us instead of three!"

Only a few days before the fall of Port Arthur the second son was killed at the capture of 203-Metre Hill, and now only Nogi, the father, remains. It is said that the Japanese were so impatient for the fall of Port Arthur that they would not have tolerated the delay in any other general than Nogi, being to a man assured that he would do all that was humanly possible.

MORE OR LESS PUNGENT.

Aristocracy.—MR. BACKBAY SMITHERS: "Blood counts; one of my ancestors was present at the signing of the Declaration of Independence."

MR. ISAAC MOSESSON: "Pshaw, dat's nodings. Vun of my ancestors vas brezent ad de signing uv de Ten Commandments."—*Smart Set.*

A Step Downward.—This is told of a Philadelphian whose mother-in-law was alarmingly ill. One night the physician shook his head and said impressively:

"She has got to go to a hot climate. Mind, I don't mean a warm place, but a hot one."

The son-in-law disappeared, but soon emerged from the cellar carrying an ax. Handing it to the doctor, he exclaimed:

"Here, you do it! I can't!"—*Lippincott's Magazine.*

He Knew the Birds.—"Well, Casey," said Wagley, "I hear the crops are so poor in Ireland that they can't even afford to keep scarecrows there."

"The truth's not in ye!" replied Casey. "Oh, come now, you know very well they haven't any scarecrows there."

"Haven't we, tho? Shure, many's the time I've gathered the eggs o' them."—*Philadelphia Press.*

A Time For all Things.—MISS DE WILSONBY: "Do you believe in infant damnation, professor?"

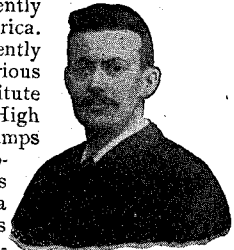
PROFESSOR LA TYNN: "Only at night."—*Puck.*

Out of the Mouth, etc.—The Sunday-school teacher was telling her scholars about the fall of Jericho.

"And the people marched around and around," she

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aid, "singing songs and blowing trumpets, until all of a sudden down came the walls and—"
 "If they sung like my sister does," interrupted the littlest chap, "it ain't no wonder they fell down."—
Lippincott's Magazine.

Extracts from "The Rubaiyat of Omar Cayenne."—BY GELETT BURGESS.

WAKE! For the Hack can scatter into flight
 Shakespeare and Dante in a single night!
 The Penny-a-liner is abroad, and strikes
 Our Modern Literature with blithering Blight.

Before Historical Romances died,
 Methought a Voice from Art's Olympus cried:
 "When all Dumas and Scott is still for Sale,
 Why nod o'er drowsy tales by Tyros tried?"

A cocksure Crew with names ne'er heard before
 Greedily shouted: "Open then the door!
 You know how little Stuff is going to live;
 But where it came from there is plenty more."

Now, the New-Year reviving old Desires,
 The Artist poor to Calendars aspires;
 But of the Stuff the Publisher puts out,
 Most in the Paper Basket soon suspires.

"Harum" indeed is gone, and "Lady Rose"
 And "Janice Meredith," where no one knows;
 But still the Author gushes overtime,
 And many a Poet babbles on in Prose.

Myself when young did eagerly peruse
 James, Meredith and Hardy—but to lose
 My Reason trying to make Head or Tail—
 The more I read, the more did they confuse.

With them the Germs of Madness did I sow,
 And with "Two Magics" sought to make it grow;
 Yet this was all the Answer that I found:
 "What it is all about, I do not Know."

Into the Library, and *Why* not knowing,
 Nor *What I Want*, I find myself a-going,
 And out of it, with Nothing fit to Read—
 Such is the Catalogue's anemic Showing!

Up from the Country onto gay Broadway
 I came and bought a "Scribner's" yesterday,
 And many a Tale I read and understood,
 But not the master-tale of Kipling's "They."

There was a Plot to which I found no Key,
 And Others seem to be as Dull as Me;
 Some little talk there was of Ghosts and Such;
 Then Mrs. Bathurst left me more at Sea.

Kim could not answer, Sherlock Holmes would fail,
 The most enlightened Browningite turn pale
 In futile Wonder and in blank Dismay—
 Say, is there ANY meaning to that Tale?

Then of the Critic, he who works behind
 The Author's back, I tried the Clew to find;
 But he too was in Darkness, and I heard
 A Literary Agent say: "THEY ALL ARE
 BLIND!"

Current Events.

Foreign.

RUSSIA.

January 24.—The strike of Russian workmen spreads to Moscow, Kovno, Radom, and Vilna; troops patrol the streets of Moscow. Revolutionary manifestoes are distributed in St. Petersburg, and several prominent members of the reform party are arrested.

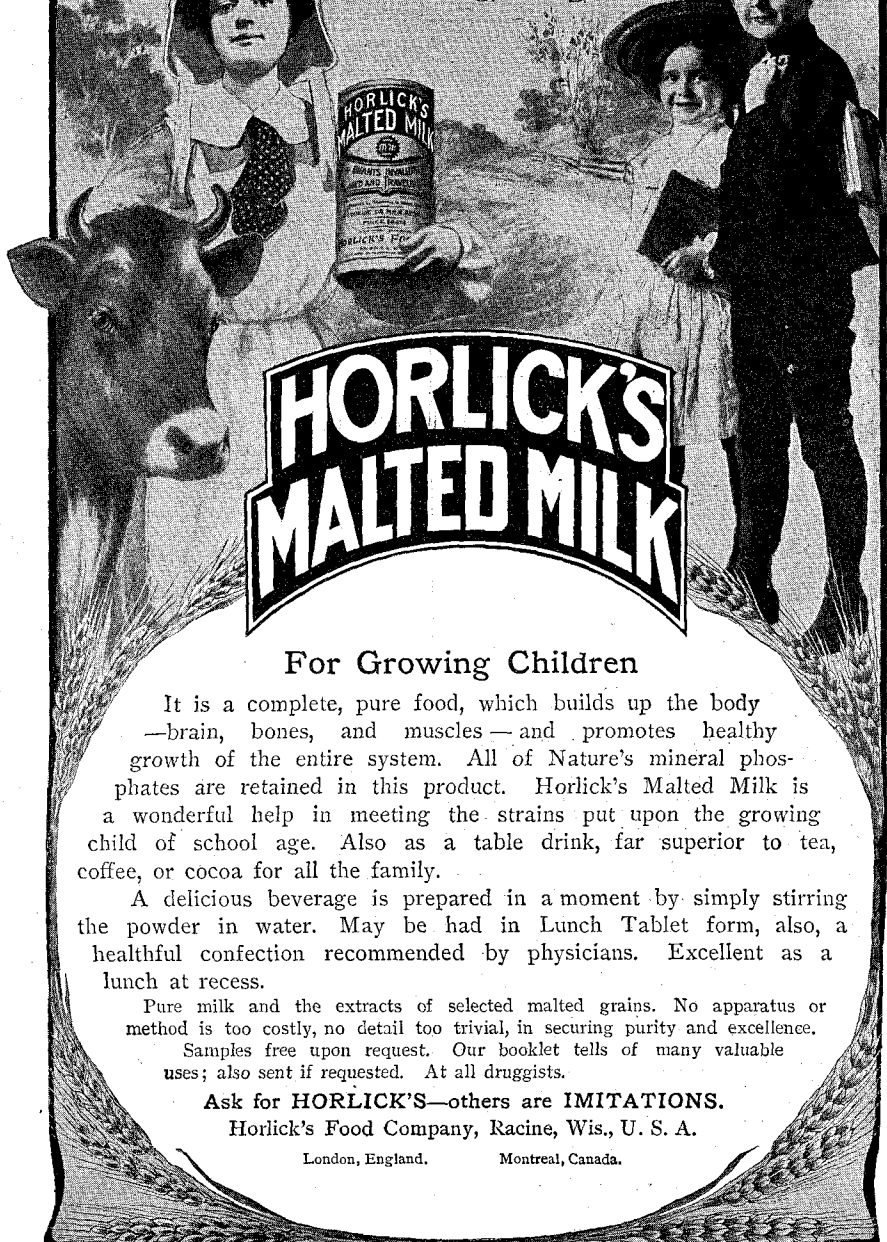
January 25.—St. Petersburg is practically in a state of siege; General Trepoff, the newly appointed governor-general of St. Petersburg, warns the strikers to return to work under pain of deportation. The strike spreads to Narva, Saratoff, and Reval, and the situation at Moscow continues to rouse the gravest fear. Maxim Gorki, the novelist and leader in the reform movement, is arrested at Riga. An anti-Russian demonstration is reported in Finland.

January 26.—While in St. Petersburg and Moscow the strikers seem to be cowed, uprisings and strikes attended with bloodshed are reported from various points in Russia. The Minister of the Interior promises to consider the cases of

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the prominent writers who were sent to prison for their activity in the political and economic agitation.

January 27.—The strike reaches Warsaw and is spreading rapidly; two are killed in a clash between strikers and troops. Troops are called out to disperse strikers at Mitau. Advices from St. Petersburg are to the effect that the authorities regard the danger of a general tie-up of Russian industries as past and assert that the attempt to convert the movement into a political revolt has failed.

January 29.—Rioting and pillage are reported in Warsaw, in spite of the presence of troops. The Russian Holy Synod issues a proclamation defending the autocracy.

RUSO-JAPANESE WAR.

January 23.—Admiral Kamimura leaves Tokyo to rejoin his squadron. Thirteen junks with 500 refugees from Port Arthur on board arrive at Chefoo.

January 24.—China's reply to Russia's charges of having violated neutrality is a general denial; counter charges are made against Russia.

January 27.—General Kuropatkin reports the repulse of a Japanese attack on the Russian right flank, and the capture of Sandepas and a number of positions near Shakhe.

January 29.—General Sakharoff sends word that General Kuropatkin has been driven out of Sandepas, and Marshal Oyama reports that all the Russians on his left have been forced back across the Hun River.

OTHER FOREIGN NEWS.

January 26.—An outbreak is reported in Santo Domingo, and American marines are ordered to the scene.

January 27.—M. Rouvier, new Premier of France, announces a policy which is identical with that of M. Combes.

Domestic.

CONGRESS.

January 23.—*Senate*: The Fortifications Appropriation bill is passed; Senator Beveridge again fails to set a date for taking the vote on the Statehood bill. Senator Smoot refuses to testify concerning the Mormon endowment ceremony.

House: The District of Columbia Appropriation bill is taken up.

January 24.—*Senate*: The members are sworn in by the Chief Justice as a court to try Judge Swayne.

House: The day is devoted to District of Columbia business.

January 25.—*Senate*: The provision of the Army Appropriation bill supposedly aimed at General Miles is warmly debated.

House: The Military Academy and the District of Columbia Appropriation bills are passed; a bill extending the Presidential succession is also passed.

January 26.—*Senate*: The Army Appropriation bill is passed.

House: Speeches are made on the railroad rate question, Representative Williams pledging Democratic support to the President's policy; the Agricultural Appropriation bill is considered. A bill to regulate strike injunctions, prepared at the request of labor leaders, is introduced.

January 27.—*Senate*: The Statehood bill is discussed; the beginning of the trial of Judge Swayne is set for February 10.

House: The Agricultural Appropriation bill is passed.

January 28.—*Senate*: The day is devoted to eulogies of the life of Senator Hoar.

House: A resolution calling for an investigation of the iron and steel industry by the Secretary of Commerce is adopted. 373 private pension bills are passed. Secretary Taft, before the Ways and Means committee, declares for the reduction of the tariff on Philippine products.

OTHER DOMESTIC NEWS.

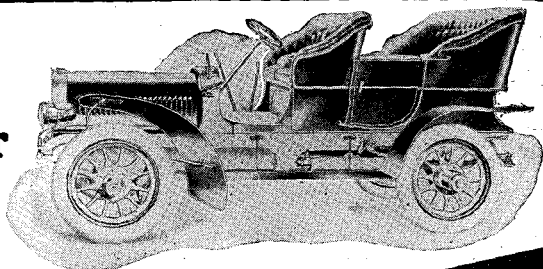
January 23.—It is reported from Washington that the American commission to supervise the collection of the customs duties of Santo Domingo and pay the republic's debts would be composed probably of three lawyers and two financiers.

Handwriting experts report that nearly one-third of the ballots cast at the last election in nineteen precincts in Denver are fraudulent.

January 26.—The convention of cotton-growers at New Orleans indorses the proposed railroad rate legislation.

The President tells a delegation of churchmen, calling on him in connection with the anti-divorce crusade, that the preservation of home is more important than all questions of currency and tariff.

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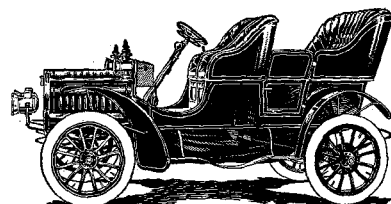
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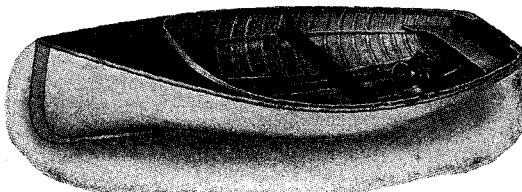
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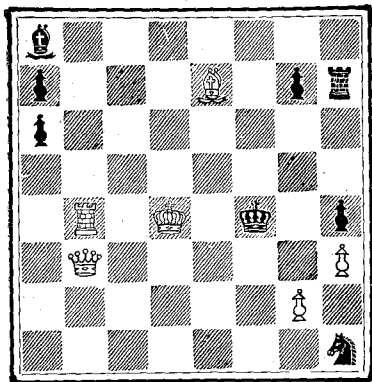
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CHESS.

[All communications for this Department should be addressed: "Chess-Editor, LITERARY DIGEST."]

Problem 1,029.

A. KLEISS, EHRENBREITSTEIN.
(*Offiziers-Schachzeitung*).
Black—Eight Pieces.



White—Six Pieces.

b7; p3 B1p; p7; 8; i R i K i p; i Q 5 P;
6 P i; 7 s.

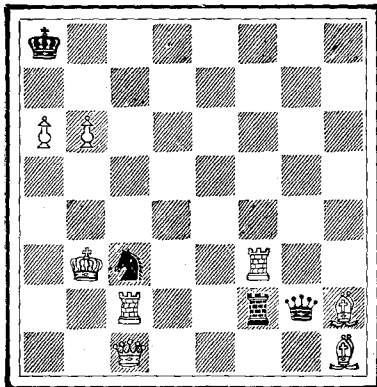
White mates in three moves.

Our attention has been called to this problem published in *Lasker's Magazine* (December). It is very difficult, and altogether a charming composition.

Problem 1,030.

Composed for THE LITERARY DIGEST and Dedicated to THE REV. G. DOBBS, by

MURRAY MARBLE.
Black—Four Pieces.



White—Eight Pieces.

k7; 8; p p 6; 8; 8; i K s 2 R 2; 2 R 2 r q B;
2 Q 4 B.

White mates in two moves.

Solution of Problems.

No. 1,022. (Place Q on K R sq.)

Key-move: R—Kt 5.

No. 1,023.

1. Q—R 4 2. B x R ch 3. Q—B 2, mate
K x R K—B 4

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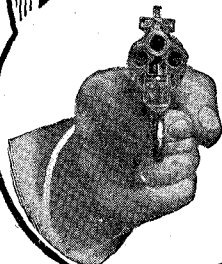
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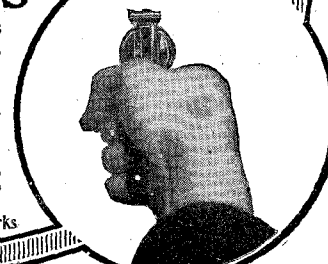
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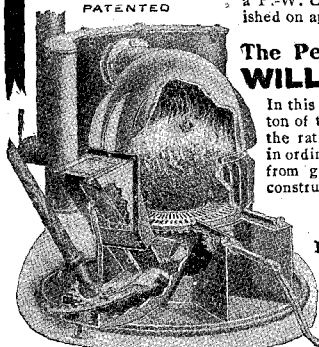


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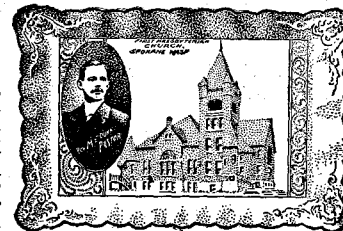
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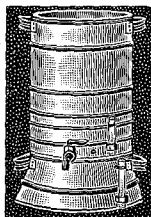
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1.	2. Q-K 7	3. Q x B, mate
B-B 8	Any	
1.	2. R x B ch	3. B-K 3, mate
R x Q	K-Q 5	
1.	2. Q-Q 4 ch	3. R x B, mate
R-Q B 5	R x Q	
	Q-K 7	3. Q x B, mate
	Any	
1.	2. Q x R, ch	3. R x B, mate
R x Kt P	K-B 3	
1.	2. B-Kt 7, ch	3. Q-K sq, mate
P x R	K-K 5	

Solved by the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; Dr. J. H. S., Geneva, N. Y.; the Rev. J. G. Law, Walhalla, S. C.; S. W. Bampton, Philadelphia; F. Gamage, Westboro, Mass.; R. H. Ramsey, Germantown, Pa.; the Rev. W. Rech, Kiel, Wis.; A. Rooke, Franklin Chess-club, Philadelphia; C. Nugent, New York City; the Rev. L. H. Bähler, Mariaville, N. Y.; L. Goldmark, Paterson, N. J.; E. A. C., Kinderhook, N. Y.; Miss J. Houston, Troutville, Va.; the Rev. M. Tarnowski, Camden, N. J.; B. Alten, Elyria, O.; W. G. Hosea, Cincinnati; O. C. Pitkin, Syracuse, N. Y.; B. W. La Mothe, Stratford, Conn.; N. D. Waffle, Salt Springville, N. Y.; W. E. Hayward, Indianapolis; R. H. Renshaw, University of Virginia; G. Patterson, Winnipeg, Can.; the Rev. S. M. Morton, D.D., Effingham, Ill.; L. R. Williams, South Omaha; J. McMurray, Luna Landing, Ark.; B. R. Sitts, Bridgeport, Conn.; M. D. M., New Orleans; Dr. P. Joor, Maxwell, Ia.

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Problem-Tourney.

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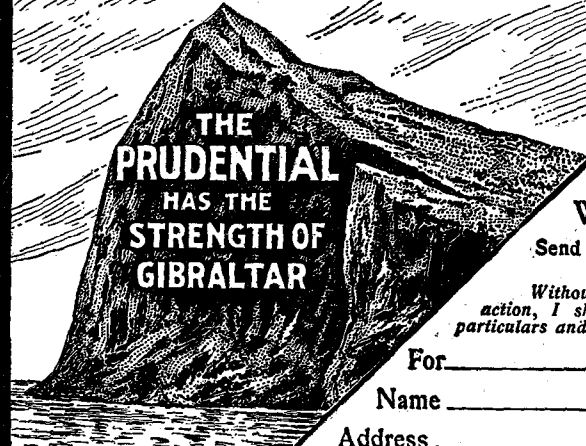
Marshall-Janowski Match.

F. J. Marshall, the American player, leads in the match with D. Janowski, Chess Champion of France; the record at this writing (January 30) stands two games to one in Marshall's favor.

Correspondence Chess.

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A Game for the Student.

The following game was played in the Telegraphic Correspondence Tourney of the *Pesti Hirlap*. The notes are by Geza Maroczy, with the addition, in one case, of a variation by Georg Marco. The game was originally published in the *Pesti Hirlap*.

King's Bishop's Game.

BEN MIHALY. MAYER GYORGY.
White. *Black.*
1 P-K 4 P-K 4
2 B-B 4 Kt-K B 3
3 Kt-K B 3

More to be recommended is 3 P-Q 3 or 3 Kt-Q B 3.
4 P-Q 3 Kt x P
.....

The predilection used to be for 4 Kt-Q B 3, with the continuation 4... Kt x Kt; 5 Q P x Kt, P-K B 3, etc.

5 Kt x P Kt-K B 3
.....

White must retreat his Bishop; and it is now obvious that the opening is not in his favor.

6 B-Kt 3 B-Q 3
7 P-Q 4 Castles
8 Castles P-Q B 4!
9 P-Q B 3 Kt-Q B 3
10 Kt x Kt P x Kt
11 P x P B x P
12 B-Kt 5 Q-Q 3
13 B x Kt Q x B
14 B-B 2

There is no better defense against the threatened ...
B-Q R 3. K R-K sq

Better than 14... B-Q R 3. B-K Kt 5!!

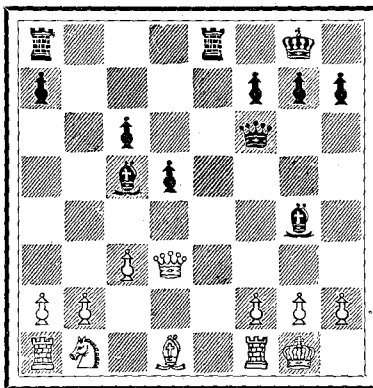
15 Q-Q 3

This move is the initiation of a beautiful and well-thought-out combination. White has no adequate defense. The game is one of theoretical interest.

16 B-Q sq

16 Q x P ch is not good. For example: (i) 16 Q x P ch, K-B sq; 17 B-Q 3 (Black is now threatening ... Q x B P ch, etc.), K-K 2 (Black is now threatening ... K R-K sq); 18 B-B 2 (to make room for the Queen), K R-K sq; 19 Q-Q 3, R x R P; 20 Q-Kt 3, B-Q 3, and Black wins. (II.) 16 Q x P ch, K-B sq; 17 Q-R 8 ch, K-K 2; 18 R-K sq ch, K-Q 2, and Black wins. (III.) Herr Marco's additional variation. Insufficient, also, is 16 Kt-Q 2, for example: 16... B-K 7; 17 Q x P ch, K-B sq; 18 Q R-K sq, P-K Kt 3!; 19 Kt-B 3, B x R; 20 Q-R 6 ch, K-Kt sq; 21 R x B, R-K 7; and Black wins easily.

Position after White's 16th move: B-Q sq.



A masterly move, with an exquisitely beautiful combination to follow it.

17 B-B 3

White had played 17 Kt-Q 2, he would have found the following surprise in store for him: 17... Q x B P ch; 18 K-R sq, Q-Kt 8 ch; 19 R x R, R x R mate.

17 B x B

18 R x R

If, instead, 18 Q x B, Black would have won as follows:

18... Q x Q; 19 P x Q, Q R-K sq; 20 Kt-R 3, R x Q R; 21 R x R, R-K 7, etc.

18 B x P ch
19 K-B sq B x P ch
20 K x B B x R
21 Q-K 3 B-R 5
22 Kt-R 3 Q-K 2
23 Q x Q B x Q
24 Kt-B 2 B-B 4

White resigned.

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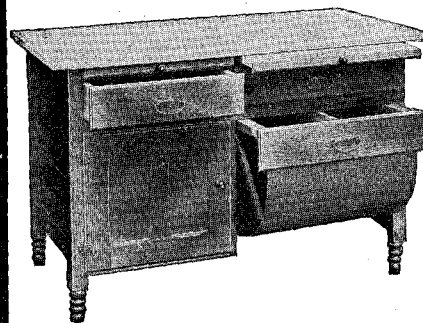
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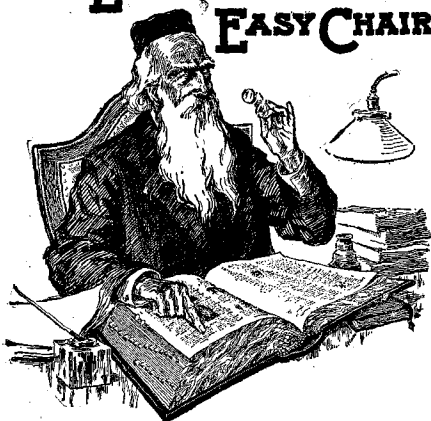
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THE LEXICOGRAPHER'S EASY CHAIR



In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

To Correspondents.—Owing to increased demands upon his space the "Lexicographer" finds himself unable to answer anonymous correspondence. Hereafter no anonymous correspondence will be considered in this column.

"C. R. B.," Boston, Mass.—"Pray, what is the meaning of the word 'toric'? Oculists bid us get toric lenses for our eyeglasses, and opticians advertise them, tho the salesmen seem at a loss to define them. Can you enlighten me?"

A "toric lens" is a spectacle lens in which one of the surfaces is a segment of an equilateral zone of a torus. Toric lenses are used for equalizing the surfaces of spherocylindrical lenses possessing a strong spherical curvature.

"P. M.," Columbia, S. C.—"Is either of the following sentences grammatically correct: 'He is a mutual friend of ours,' 'He is a mutual friend of mine'?"

Neither of the sentences cited is correct. In the first "of ours" and in the second "of mine" are redundant, for "mutual" means pertaining reciprocally to both of two persons, parties or sides; shared alike; joint; common, or to which two or more persons have the same or equal claims.

"Subscriber," Prairie du Chien, Wis.—"Please inform me whether 'tendentious' is a good English word and what are its meaning and derivation. Is an author justified in coining such a word?"

The term is of recent origin and may be characterized as a nonce-word. It is derived from the German *tendenzios*, meaning "having a decided tendency; biased; unfair." The word is scarcely coined, but an Anglicized form of a German word. The test of time will show whether or not the author was justified in using it.

"B. A. O.," Terre Haute, Ind.—"(1) Is the word 'Baldwin,' when used to designate a variety of apple, a proper noun? If so, is not the word 'winesap' also a proper noun? (2) The word 'china' is printed with a small 'c' on page 330 of the Standard Dictionary. Is it a common or class noun there?"

(1) The word "Baldwin" in the Standard is properly printed with a capital, being derived from a proper name; "winesap" is properly printed with a small letter, not having such a derivation. (2) When printed with a small initial letter it is a common noun; when printed with a capital letter it is a proper noun. When a capital letter in brackets as [C], precedes a definition, it denotes that in the sense defined the word should be capitalized.

"H. D.," Diamond Springs, Cal.—"What authority have you for defining 'Sabbath' as the seventh day of the week? I fail to find any. Probably you can enlighten me."

The decalogue as found in the twentieth chapter of the Book of Exodus, especially the ninth, tenth, and eleventh verses. See also Smith's "Dictionary of the Bible," p. 3490.

"T. N. O.," San Francisco, Cal.—"To settle a dispute please give me the correct pronunciation of the words 'façade,' 'puerile,' 'subtle,' 'surtout,' and 'turgid.'"

The correct pronunciations of the words cited are given below. "Façade," fa'sahd' (first "a" as in "ask"), not fas'aid; "puerile," pew'ur-il, not pure'ile; "subtle," sut'l ("u" as in "but"), not sub'til; "surtout," sur-toot' (French, sur'too'; "u" as in "burn"); "turgid," tur'jid, not tur'ghid.

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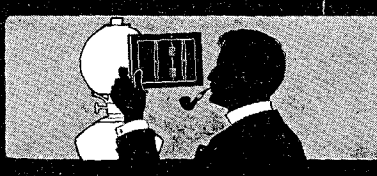
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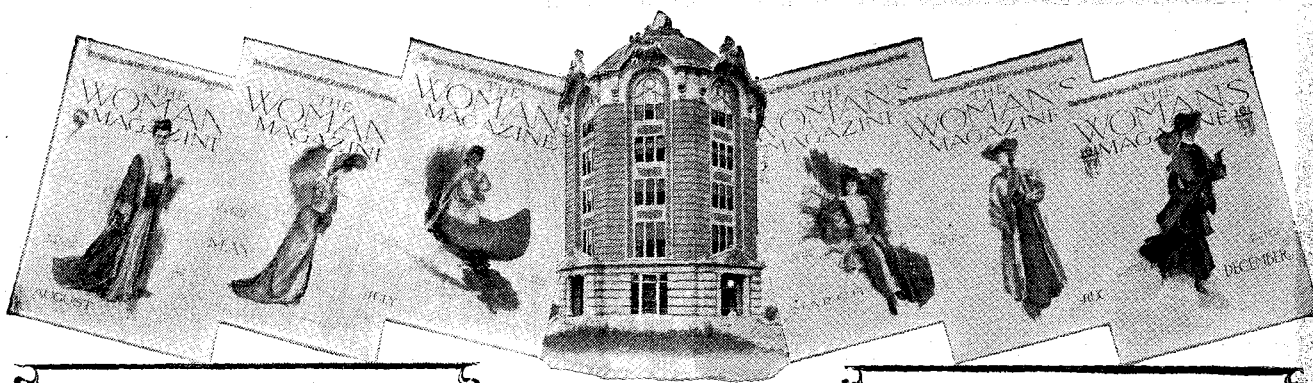
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